STORIES OF IOWA FOR BOYS AND GIRLS

FLAHAN AND GALLAHER

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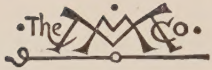
FOR
BOYS AND GIRLS



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STORIES OF IOWA

for

BOYS AND GIRLS

BY

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TO THE TEACHER AND SUPERVISOR

The stories which follow were written to interest the boys and girls of Iowa in the history of their state. Although no attempt has been made to give a connected historical narrative, the stories are arranged in chronological order so that the four groups form a well-rounded account of the development of Iowa from the days of the Indian and fur trader to the present.

The book has been built to conform to recognized principles of child psychology. Concrete incidents rather than lengthy descriptions and abstract narrative make up the contents of the stories. An attempt has been made to tell the story of Iowa as a colorful drama enacted upon the prairies and along the rivers of the Iowa country. The demand of boys and girls for life and action and movement in stories has been kept in mind.

The sentence structure has been kept simple, and the vocabulary has been selected so that boys and girls in the intermediate grades can read the text with understanding and pleasure.

The close relation between geography and history has been emphasized throughout the book. Moreover, as acting and thinking go hand in hand, easy tasks

and tests have been provided at the end of each story.

Materials for these stories were drawn largely from the rich store of historical data in the library of the State Historical Society of Iowa at Iowa City and from the extensive publications of the Society.

The book may be used as a separate text in Iowa history or in correlation with American history. It may also be found useful as a supplementary reader.

THE AUTHORS.

TO THE BOYS AND GIRLS OF IOWA

Do you like to read about explorers and Indians and pioneers? Do you enjoy the stories your grandfather and your grandmother sometimes tell about the Iowa of yesterday? Then turn to the stories in this book. In it you will find true stories about the Iowa country of long ago and also about Iowa of a later day. You will learn how the Iowa country was changed from the land of the Indian to a great state with farms and cities, factories and schools. We have enjoyed writing these stories for you and hope that you will enjoy reading them.

THE AUTHORS.

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STORIES OF IOWA FOR BOYS AND GIRLS

CHAPTER I

IOWA IN THE BEGINNING

DID you ever wonder what Iowa was like in the days of long ago, before any white man had come to this region? Of course there were no houses here, nor telephone poles, nor railroads, nor cities, nor even any roads. Then only the Indians and the wild animals lived in what is now Iowa.

But the story of Iowa began long before any Indians lived here. Once upon a time, long, long ago, all Iowa was under the sea. During this period there were millions of little shell-covered animals living in the shallow parts of the ocean. As they died they sank to the bottom and slowly, shell by shell, layers of limestone were formed. Have you ever seen ledges of limestone along the rivers or creeks in your part of Iowa? In many places throughout the state this limestone is quarried and used for buildings or bridges; or it is crushed to be used in road making or burned to make lime for plaster.

At one time when the sea had receded somewhat, part of Iowa was above the surface of the water. In those days rivers brought great loads of clay and sand down from the north, and left them in the shallow water near the shore line. After a long time the sand hardened into sandstone and the clay into shale.

Courtesy of the Geology Department, State University of Iowa

Limestone Cliffs in Northeastern Iowa

Have you ever seen the beautiful beds of colored sandstone near McGregor? If you look carefully into some of these beds of limestone, sandstone, and shale you will find little shells or fossils. These show what kind of animals lived at that time.

During all the years that part of Iowa was above

the sea, water from summer storms trickled through the rocks and dissolved tiny particles of lead. These were carried into the cracks and crevices of the limestone, and formed the veins of lead ore in the region near Dubuque. Later on in this book you will read how the Indians used to dig out this lead and sell it to traders, and how the first white settler in Iowa came here because he wanted to mine the lead.

There came a time when the sea drew back to the south. In those days the climate was warm and moist. Giant trees, enormous ferns, and tall rushes grew in the swampy region of south-central Iowa. As they died they fell into the water. Centuries passed, and in time these swamps were filled with clay brought down by the rivers. In time the layers of trees and plants were squeezed and pressed until they became coal. The clay above them hardened into shale or slate. Have you ever seen any of the coal mines in Iowa?

Again the surface of the earth changed, and here and there in Iowa inland seas were formed. As the water in these evaporated, deposits of *gypsum* remained in some places. Gypsum is a soft, gray rock used for plaster or stucco. Do you know that Iowa has one of the richest gypsum beds in the United States? In Webster County there are sixty or seventy square miles of land underlaid with gypsum beds from twenty-five to thirty feet thick.

Many years after the coal in Iowa was formed and the minerals laid down, the climate in North America became so cold that the snow which fell in winter did not melt in summer. What is now Canada became covered with a great sheet of snow more than a mile in thickness. In time the whole mass turned to ice. Then it began to move slowly southward. Wherever the soil was loose it scooped it up and carried it along.

As this huge ice sheet moved southward across Iowa it planed off the hills and filled up the valleys. Streams were turned out of their courses, rocks were crushed to fragments, and these fragments were ground into powder. Can you imagine all of Iowa covered with a sheet of ice half a mile or more deep?

After a time the climate again became warmer and the ice began to melt slowly. Gradually all of Iowa was uncovered, and on its surface remained the powdered rock, pebbles, and boulders brought by the ice. This *glacial drift*, as the soil which the glacier dropped is called, formed hills and ridges in some places. In others it was spread out evenly.

The first glacier was followed by a long period of temperate climate. But the ice age was just beginning. Again and again the glaciers crept down from the north, twice over all Iowa, and on three other occasions covering part of the region. As each ice sheet melted it left its deposit of powdered rock,

which mingled with the muck of the periods between the glaciers to form the rich soil of Iowa.

Of course no man lived in Iowa during the period of the glaciers, but the record of what happened is written clearly in the rocks and soils themselves. During the long years between the glaciers plants grew

Courtesy of the Geology Department, State University of Iowa

Boulders Left in Iowa by the Glaciers

again, and strange animals—curious wild horses, elephants, and those huge animals of the very long ago, called *mastodons*—roamed over the fields and along the streams. We know these animals were here because fossil bones have been dug out of gravel pits. Have any such remains ever been found in your county?

When the Indians first came to Iowa is not known, but of course it was long after the last glacier had gone. They found the rivers teeming with fish, the forests full of animals, and herds of deer and buffaloes on the prairies. The prairies must have been beautiful in those days. For miles they stretched away with little dips and rises, covered with tall grass that rippled in the wind like the waves of the sea. In the spring and summer they were bright with many flowers, and in the autumn they were like a sea of brown and gold. This was Iowa before the white man came.

SOME HELPFUL THINGS TO DO

1. Find Iowa on a map of the United States.

2. Write the names of the six states that border on Iowa.

3. Write the names of six rivers in eastern Iowa and three in western Iowa.

4. Locate five lakes in Iowa.

5. Write the names of seven cities of Iowa located on the Mississippi River and two on the Missouri River.

CHAPTER II

THE DISCOVERY OF IOWA

MORE than two hundred and fifty years have passed since white men first saw the land that is now Iowa. On June 17, 1673, two bold Frenchmen with five companions in two canoes floated out on the broad Mississippi from the mouth of the Wisconsin River. Across the Father of Waters they saw the high, wooded hills and deep valleys of the region near the present town of McGregor, Iowa. One of these Frenchmen was Father Jacques Marquette, a Jesuit priest; the other was Louis Joliet, a fur trader and woodsman. The five companions were rugged oarsmen or *voyageurs* who paddled the canoes.

One month had passed since these men had set out from the distant mission at St. Ignace on the Straits of Mackinac. For years rumors had come to New France about a great river to the west. Some thought it might flow into the Pacific Ocean, or the South Sea. Others believed that it emptied into the Gulf of Mexico. Count Frontenac, the governor of New France, sent Joliet to discover this river and to map its course. Marquette received permission to go with him to teach religion to the Indians. We learn about

this trip from a journal kept by Marquette. All the notes written by Joliet on the journey were lost when his canoe upset on the way back to Quebec.

On the 17th of May, 1673, the two leaders and their companions left St. Ignace and paddled through the Straits of Mackinac into Lake Michigan. Near Green Bay they stopped at a village of the Menomonee or "Wild Rice" Indians. When these Indians heard what the white men planned to do they tried to get them to turn back. They said that ferocious Indians who killed strangers lived along the great river; that there was a monster in the river whose roaring could be heard a long way off and who would swallow both men and canoes. They said, too, that the climate along the great river was so hot that no white men could stand it. But the Frenchmen replied they were not afraid and pushed on.

They entered the Fox River. Along the banks they noticed much wild rice which the Indians used for food. Deer and elk were seen on the prairies along the river.

The explorers paddled on across Lake Winnebago. On the seventh of June they reached a village of the Mascoutin Indians. After three days of rest the Frenchmen prepared to leave with two Indian guides to show them the way to the Wisconsin River. All the Indians of the village came down to the bank to see the brave explorers depart.

footprints on the sand near the water's edge. Quickly the two canoes were beached. Marquette and Joliet, leaving the boatmen to guard the canoes and supplies, set out unarmed to follow the tracks. This was a bold thing to do, for neither knew what dangers lay at the end of the narrow path that led up the bank and across the prairie. No one knows the exact spot in Iowa where this happened. Some think it was near the mouth of the Des Moines River; others believe it was farther north near the mouth of the Iowa River.

Silently following the path for four or five miles, the two explorers came to the top of a hill from which they could see an Indian village in the valley below. Distant about a mile from the first were two other Indian villages.

It was a quiet day in June. Smoke curled slowly above the lodges. Indian braves lay asleep in the shade, or sat smoking long-stemmed pipes. Indian women were pounding corn into meal. Children were resting or playing in the shade.

Marquette and Joliet were able to approach the first village without being seen until they could hear the Indians talking. Then the visitors gave a loud shout. In an instant the village was in an uproar. Braves swarmed out in the sunlight, pipes were tossed aside for weapons, and the women rushed about in wild excitement. Then suddenly the tumult quieted. Someone

doubtless recognized the strangers as Frenchmen and friends. Some one perhaps had seen the black-robed missionaries and buckskin-clad fur traders on the shore of Lake Superior or beside Green Bay.

Four old men stepped out of the crowd and advanced slowly toward the strangers. Two of them held aloft *calumets*, or peace pipes, gay with feathers. When

From Buck's "Stories of Early Minnesota." Drawing by A. Anderson. Courtesy, Hubbard Milling Co.

The Indians Greeting Marquette and Joliet

they drew near, Father Marquette asked in an Indian dialect, "Who are you?"

The Indians understood him and answered, "We are Illinois." Then they offered the strangers the calumet to smoke and invited them to their village.

As they approached the village they saw a chief standing in front of his lodge with his hands extended

toward the sun. When the group drew near, the old man said: "How beautiful is the sun, O Frenchmen, when thou comest to visit us! All our village awaits thee, and thou shalt enter all our cabins in peace."

This pleased the two explorers and they entered the lodge of the chief. In the midst of a crowd of curious but silent savages they again smoked the pipe of peace with the elders. During this ceremony of friendship a messenger arrived who asked the strangers to come to the cabin of the great chief of the Illinois in the next village.

Marquette and Joliet set out with the elders to visit the chief. The unusual sight of the Frenchmen in their village attracted all the Indians. Some lay in the grass along the path and watched the procession pass. Others ran on ahead, then stopped in order to see the strangers again.

When they reached the village of the great chief they saw him standing at the entrance of his lodge between two old men. The chief welcomed the party and drew them inside his lodge. Again they smoked the calumet.

Then Marquette gave the chief four tokens, or presents. He told the Indians that he and Joliet were making a journey down the river to the sea. He told them about the great governor of the French and about God. Then he asked the chief for information about the Mississippi.

The chief replied: "I thank thee, Blackgown, and thee, O Frenchman, for having taken so much trouble to come to visit us. Never has the earth been so beautiful or the sun so bright as to-day. Never has our river been so calm or so free from rocks, which thy canoes have removed in passing. Never has our tobacco tasted so good or our corn appeared so fine as we now see it. Here is my son whom I give thee to show thee my heart."

Then he gave the strangers a little Indian slave boy who stood near-by, and a calumet. He begged the white men to go no farther on account of dangers ahead.

Meanwhile Indian women had prepared a feast for the visitors. A master of ceremonies fed the strangers with a wooden spoon which he filled from a bowl of Indian meal boiled with grease. Then he picked pieces of fish from a platter, removed the bones, blew upon the bites to cool them, and with his fingers thrust them into the mouths of the priest and the fur trader. Roast dog and buffalo meat concluded the feast.

Then the hosts conducted Marquette and Joliet about the villages where the Indians gave them many presents. That night they slept in the lodge of the chief.

On the next afternoon the two Frenchmen returned to the Mississippi accompanied by the chief and nearly

six hundred Indians. Taking with them the little slave boy, the white men departed amid the shouts of their new friends. The first visit of white men to red men in what is now Iowa was ended.

Marquette and Joliet never returned to Iowa. They paddled on down the Mississippi past the Missouri and Ohio Rivers to the mouth of the Arkansas. By this time they had learned that the great river emptied into the Gulf of Mexico, and they decided to turn back.

They returned to Lake Michigan by way of the Illinois and Chicago Rivers. Joliet went on to Quebec; Marquette stopped at Green Bay to recover from an illness. Later he returned to Illinois to visit the Indians. Again he became ill, and two friendly Indians started to take him to St. Ignace in a canoe. Marquette grew weaker and weaker, and before they reached home, he died. He was deeply mourned by the red men.

SOME HELPFUL THINGS TO DO

1. Trace the route followed by Marquette and Joliet from St. Ignace to Iowa.

2. With the help of your teacher as director, act out the scene of the first meeting of white men and Indians in Iowa.

CHAPTER III

A FRENCH AND INDIAN BATTLE IN IOWA

AFTER the journey of Marquette and Joliet other Frenchmen came to the Mississippi Valley. One of these was Nicolas Perrot. He built trading posts where he exchanged guns, powder, beads, kettles, trinkets, and cloth, for furs which the Indians brought him. One of these posts was located at Prairie du Chien just across the Mississippi from the present location of McGregor, Iowa. Another was built across the Mississippi not far from the present site of Dubuque. Although Perrot did not live in the Iowa country he carried on much trade with the Indians in this region. In those days many fur-bearing animals were found in the woods and along the streams in Iowa. Deer, bears, raccoons, muskrats, otters, and beavers were plentiful. Buffaloes, too, lived on the prairies.

Look at a map of Iowa and you will see how easy it was for the Indians to come in their dugout canoes down the Upper Iowa, the Turkey, the Maquoketa, or the Wapsipinicon Rivers to the Mississippi with loads of furs for Perrot's trading posts. Perrot also carried on trade in lead, but in 1698 he left the western country never to return.

Then for half a century Fox Indians who lived in Wisconsin tried to keep the French out of their land and from going by the Fox-Wisconsin waterway to the Iowa country. No Frenchman passed that way except at the risk of his life.

Time after time French soldiers and friendly Indians defeated the Foxes but the latter would rally and continue the war. Finally in 1730 the Fox Indians were almost exterminated. Then an event happened which brought French soldiers all the way from Montreal to Iowa.

In 1733 a French officer was killed by some Sauk Indians while he was a visitor at their village. Fearing revenge on the part of the French, these Indians fled westward with the Foxes, and crossed the Mississippi into the Iowa country.

French officials at Quebec decided that the Indians must be punished for the murder of the officer, and that the union of the Sauks and Foxes must be broken up. Accordingly the governor of New France selected Nicolas Joseph Fleurimont des Noyelles, one of the best-known French officers, to lead the expedition against the Indians in Iowa.

Captain Des Noyelles was told to pardon the Sauks if they would forsake the Foxes; but if they refused, he was to destroy both nations. Eighty-four Frenchmen volunteered to go on this long journey. They

thought, doubtless, it would be a great adventure. About two hundred Iroquois, Huron, and Potawatami Indians also agreed to join the party. On August 14, 1734, this army set out from Montreal for Iowa.

At Detroit more Indians joined the expedition eager to taste the blood of the hated Sauks and Foxes. On January 2, 1735, Des Noyelles marched away from Detroit at the head of this queer army, and the overland journey of hundreds of miles in the dead of winter began. You can imagine what a hard time they had, for even to-day it would be no easy task to march all the way from Detroit to Iowa.

The route lay around the southern end of Lake Michigan across what is now northern Indiana and Illinois. Soon part of the Indians began to cause trouble. They wanted to attack some lodges of the Sauks along the way but Des Noyelles insisted that they go on. Nevertheless, eighty Hurons and Potawatamis left to destroy the Sauk cabins.

Suffering from cold, Des Noyelles and his men made their way across northern Illinois on snowshoes. When they reached the Mississippi, they were joined by about forty Kickapoo Indians who were friends of the Foxes. They tried to lead the party astray, but Des Noyelles pushed on. He learned that the Foxes were no longer living on the Wapsipinicon River but had withdrawn to the Des Moines River. On March

twelve the Frenchmen reached the old Fox village on the Wapsipinicon and found nobody there. By this time they were without food and had to live on what game they could kill.

Nevertheless they pushed on. Worn out and very hungry, the men moved forward steadily. Rivers had to be forded and oftentimes the men were wet to the skin. Some days later they saw smoke in the distance. The Indians, thinking there would be only three or four cabins of their enemy in the camp, ran on ahead. The Frenchmen followed as best they could. The race ended on the bank of a wide and rapid river full of floating ice. On the opposite side was the Fox village they had come so far to find. But instead of four lodges there were fifty-five. The place was probably not far from the present site of Des Moines.

An Iroquois chief wanted the whole party to swim across and attack the enemy at once. Des Noyelles objected. He said it was impossible to swim the river when the cold was so great, and some of the men could not swim at all. They would get their guns and ammunition wet, and the enemy could kill them as fast as they reached the other shore. As only sixty of the party had arrived, Des Noyelles proposed that they should withdraw, move up stream, build rafts, and cross the river that way. An Indian chief taunted the captain for not being a man. Des Noyelles retorted,

"Dog, if thou art so brave, swim over and let us see what thou wilt do." The Indian took some forty of his band and with several Frenchmen departed into the forest.

Captain Des Noyelles moved up the river about three miles in the hope of joining other groups who had scattered to look for the enemy. Suddenly he heard cries and came upon a wounded Indian who said that the fighting had begun. Seven Frenchmen and twenty-three Indians had crossed the river on a jam of driftwood, and found themselves face to face with about two hundred and fifty Sauks and Foxes. They fought so fiercely that the enemy retreated into the woods. But not for long, as they soon came rushing back. Des Noyelles then crossed the river and sent his men into the conflict.

For several hours the battle raged. One French officer was mortally wounded. Toward night the Foxes attempted to scalp some of the wounded Iroquois. Des Noyelles ordered a retreat. Part of his force fought off the Sauks and Foxes while the rest threw up some fortifications. The Kickapoos, meanwhile, had watched the struggle from a near-by hill waiting to join the winning side.

The next morning the French captain held a council in which he tried to persuade the Sauks to leave the Foxes and return to Green Bay. They said they were afraid that if they surrendered, the Iroquois would

"put them in a kettle" as soon as the French left. They said, also, that it was too cold for their women and children to travel.

The Foxes said to the Sauks, "Dogs that ye are, if you abandon us, we will eat your women and children as soon as you have gone out. We will then fight against you and afterward against the French."

For four days the French in their temporary fortifications faced the Sauk and Fox village. During this time neither party made any move against the other. The Frenchmen and their Indian allies suffered terribly from hunger, for during this time they had nothing to eat but twelve dogs and a horse. Some of the soldiers even ate their moccasins. They begged Des Noyelles to lead them into battle rather than let them die of starvation.

Convinced that his men could hold out no longer the captain sent a message to the Sauks. He told them that the governor of Quebec would forgive them if they would leave the Foxes. They agreed to do this. Then the French soldiers marched away down the river to a fort in the Illinois country, and never again returned to Iowa.

SOME HELPFUL THINGS TO DO

1. Locate McGregor, Iowa, and Prairie du Chien, Wisconsin, on the map.

2. Write a paragraph about Nicolas Perrot.

3. Write this sentence and cross out the words that are false: On their way from Detroit to the Iowa country French soldiers crossed what is now Indiana, Illinois, Nebraska, and Missouri.

4. Write this sentence and supply the missing words: French _____ fought a battle with _____ in Iowa in the year _____.

5. Make a list of the rivers which the French soldiers crossed between the Mississippi and the present site of Des Moines.

CHAPTER IV

JULIEN DUBUQUE AND THE MINES OF SPAIN

ALTHOUGH the two Frenchmen, Marquette and Joliet, reached the country that is now Iowa in 1673, it was more than a hundred years later before any white man came here to live. During this time France had transferred the country west of the Mississippi and south of Canada to Spain. Thus when Julien Dubuque, the first white settler, came to the Iowa country in 1788, the land was under the control of Spain.

Julien Dubuque, the son of French parents, was born in 1762, in a village called St. Pierre les Brecquets, about fifty or sixty miles above Quebec. He attended the parish school in the village and at Sorel. He learned to read and write very well, it is said.

As a boy he liked to hear about the adventures of fur traders among the Indians to the west, and when he was twenty-three years old he set out to seek fortune and adventure. He came to the village of Prairie du Chien on the Mississippi River. To-day the town of McGregor, Iowa, is located across the river from Prairie du Chien, but when Dubuque came there in 1785 all Iowa was a wilderness.

He must have found Prairie du Chien an interesting place, for Indians from miles around came there to trade their furs for the blankets, powder, shot, cloth, and trinkets of the white man. Before French traders settled there it had been the site of an Indian village.

Dubuque soon began to trade with the Indians, and from the Fox braves he learned about rich mines of lead ore near the village of Kettle Chief on Catfish Creek. Dubuque was both wise and crafty. He began to be very friendly with the Fox Indians. On September 22, 1788, three years after he came to Prairie du Chien, he persuaded the Fox chiefs and braves to give him the sole right to work the mines.

As soon as the agreement was signed, Dubuque with ten French-Canadian companions moved over into the Iowa country. He built a log cabin near Kettle Chief's village. He and his companions cleared several acres for a farm, built fences, and planted corn. He built a mill to be run by horsepower, and erected a furnace to smelt the lead ore into lead bars for the market.

Dubuque soon gained great control over the Indians. They looked upon him as a magician. He could handle snakes without fear, it is said, and had a medicine that was a certain cure for snake bites. Once when the Indians refused to do something he wanted, the story is told that he threatened to set Catfish Creek on fire. He had some of his white helpers pour some oil on the

ladies of St. Louis liked him, too. A man who knew him at this time said that Dubuque was rather short, wiry, and well built, and had black hair and eyes. He had all the graces of a Frenchman.

Often, when he came to St. Louis to trade, balls were held in his honor. On one of these occasions Dubuque took a violin from a player, struck up a tune, and danced to his own music. This performance was greeted with loud applause.

Having sold and traded his goods for powder, salt, kettles, blankets, cloth, beads, and trinkets for the Indian trade, Dubuque would depart on the long trip up the river to the "Mines of Spain." It was not so easy to go upstream as it was to float down with the current to St. Louis.

When Lieutenant Pike, about whom you will read later, came up the Mississippi in 1805 he stopped for a short visit with Dubuque. This was just two years after the Iowa country, as a part of Louisiana, had been purchased by the United States. Pike learned that the mines yielded from twenty to forty thousand pounds of lead every year.

But in spite of his large trade in furs and lead Dubuque was not a good business man. He fell deeply in debt to Auguste Chouteau, a leading merchant of St. Louis. In October, 1804, Dubuque gave Chouteau

nearly one-half of his land to cancel part of his debts. He promised that upon his death the rest of the land should go to Chouteau or his heirs.

Dubuque died on March 24, 1810, at the age of forty-eight. He was very deeply mourned by the Indians

From a picture by Trudell and Simplot

Vault Erected by Indians at Dubuque's Grave

who buried him with solemn rites on the top of a high bluff near-by. They built a stone vault over his grave. At one end they erected a large cedar cross inscribed with the words, "Julien Dubuque, miner of the Mines of Spain, died March 24, 1810, aged forty-five years and six months." This was a mistake as to his age,

for the baptismal record in Canada shows that he was born in 1762. A Fox chief who died not long afterwards was buried near the grave of "Le Petite Nuit" (The Little Night), as the Indians called their friend, Dubuque. Also, for many years the Fox Indians would

From a picture by Trudell and Simplot

Dubuque's Monument Overlooking the Mississippi

allow no other white man to live at the mines. They hoped that Dubuque would come back and dwell with them again.

Sometime after Dubuque's death the heirs of Chouteau tried to get possession of much of the land where the city of Dubuque now stands. Other white men

had settled on the land by this time, and they claimed it, too. The case was not finally settled until 1853, seven years after Iowa became a state. Then the Supreme Court of the United States decided that Dubuque did not actually own the land but merely had the right to live on it and work the mines. This pleased the settlers but the heirs of Chouteau were greatly disappointed.

In 1897 the citizens of Dubuque decided to erect a fitting monument to the man for whom the city was named. In digging for the foundation of the monument workmen found the skeleton of Julien Dubuque and that of the Indian chief near-by. When the monument, a high circular tower of stone, was finished, the bones of Dubuque were placed in a coffin of native walnut and buried in the base of the tower. There rest the remains of this restless adventurer, the first white settler in Iowa.

SOME HELPFUL THINGS TO DO

Write the following sentences and fill in the blanks.

1. Julien Dubuque came to the Iowa country in _____.
2. Dubuque called his mines the _____ _____.
3. Basil Giard received a Spanish land grant in what is now _____ County.
4. The Indians called Dubuque _____ _____ _____.
5. Dubuque's monument is a high _____ _____ _____.

CHAPTER V

LOUIS HONORÉ TESSON AND HIS APPLE ORCHARD

IN 1799, just eleven years after Julien Dubuque came to the lead mine region, a French-Canadian named Louis Honoré Tesson bought a farm in what is now Iowa. At that time all the land west of the Mississippi River was still owned by the King of Spain, and Tesson had to buy his land from the Spanish governor. If you bought a farm in Iowa at the present time, you would probably have to pay from one hundred to three hundred dollars an acre, but Tesson did not have to pay any money at all.

You see, the Spanish governor was afraid some English traders would come into the northern part of the Mississippi Valley and buy up all the furs. So he told Tesson he might have 7056 *arpents* of land if he would help him keep the English from coming into the Spanish territory. This was about 6073 acres. He was also to buy the furs which the Indians had to sell, to teach them to be Christians, and to show them how to raise wheat, corn, and vegetables. The Indians had plenty of game, such as deer, for meat, but they often did not have any bread, potatoes, corn, beans, or

pumpkins, things they liked very much. Tesson also promised to plant some trees, for at that time there were very few trees in Iowa except along the streams.

So Tesson built a house on his farm for himself and his wife and family. We know he had a little boy about ten years old, and there may have been other children in the family.

Then he made some fences to keep out the deer and the ponies of the Indians, and planted his garden. Next he went to St. Charles, Missouri, and brought home some young apple trees for his orchard. There were no roads of any kind, so Tesson put the bundles of trees on the backs of his pack mules. You can imagine that the mules looked like little brush piles walking over the prairie.

Of course it was a number of years before the little trees had any apples, but the Tesson family had plenty to eat. There were fish in the Mississippi River just east of their house. Tesson could go out on the prairie and shoot quail, prairie chickens, turkeys, and deer. To-day these animals are seldom seen, although turkeys have been tamed and are now raised on our farms. In the summer the little boy could walk just a little way from the house and pick wild strawberries. When these were gone, there were blackberries, and still later there were wild grapes.

Some things were not so pleasant, however. There

were no towns near-by. Many things needed in the home had to be brought from St. Louis. There were no schools where the children could learn to read and write. There were no other white children in the Iowa country. The only playmates were the Indian children whose fathers came to sell their furs to Tesson.

To pay the Indians for the furs, Tesson brought from St. Louis such things as calico, blankets, guns, powder, traps, knives, and many other things the Indian men and women needed or enjoyed.

But this French trader could not always pay for the goods he bought. The men who sold him the supplies went to the Spanish governor who had given Tesson the land, and asked him to help them get the money. The governor ordered that Tesson's land, the house, and the orchard with the young apple trees should be sold to the person who would offer the highest price for them, and that the money should be paid to the men from whom Tesson had bought the goods for his Indian trade.

In May, 1803, Joseph Robidoux, one of the men to whom Tesson owed money, offered to pay $150 for the farm and it was sold to him. The Tesson family lived in the house for several months and were still near the old farm in 1805, when Lieutenant Zebulon M. Pike went on his trip up the Mississippi River. You see, the United States had just bought Louisiana

from France, to whom Spain had given it, and the President and Congress wanted to know what the land was like. So they sent Lieutenant Pike to see where the Mississippi River started and to learn what he could about the country along the way.

Lieutenant Pike expected to meet many Indians. Tesson wanted to go with the party to *interpret*, that is, to tell the white men what the Indians said and the Indians what the white men said, for he understood the speech of both. But Lieutenant Pike said he did not have any money to pay an interpreter, so Tesson had to stay at home. By and by the family moved away. We should like to know just where they went; but this was before there were any newspapers to print the news about people. So before long every one had forgotten where the family had gone.

When Mr. Robidoux, who had bought the property from Tesson, died in 1810, the farm had to be sold again. This time it was bought by an American named Thomas F. Riddick. He paid only sixty-three dollars for six hundred and forty acres—a square mile of Iowa land.

In 1821 an American travelling over what is now southern Iowa found an Indian village, under Chief Cut Nose, near the old orchard. The Indians, it is said, never waited for the apples to get ripe, but ate them all while they were still green.

There was no one living in the old Tesson house; so

there was no one to take care of the fences or to plow the ground under the trees so that the roots could get air and water. The Indians liked the apples, but they were not willing to plant trees of their own or to take care of the Tesson orchard. In 1832 there were only fifteen trees left.

In 1834, just after settlers had begun to come into Iowa, the United States built a fort, called Fort Des Moines, just north of the old apple orchard. This fort was on the bank of the Mississippi River and, of course, was not the Fort Des Moines from which the city of Des Moines got its name. Among the officers who lived at this fort, and perhaps went out to look at the old apple trees which Tesson had planted thirty-five years before, was Albert M. Lea, who named Iowa, and for whom the city of Albert Lea, Minnesota, was named.

When the soldiers left Fort Des Moines in 1837, a man named D. W. Kilbourne started a town on the site of the old fort and named it Montrose. If you look this town up on a map of Lee County or visit it some day, you will know just where the Tesson farm was located. For a long time there were many disputes as to who really owned the land, for the records were not well kept and people had forgotten about Tesson and some of the other men who had owned the apple orchard. Finally, in 1874, George B. Denison, who owned the land at that time, gave the old orchard to

the town of Montrose for a park. There were no trees left, however. They had all died or been broken down by the storms.

But even the land on which the first orchard in Iowa had been planted was later lost to sight. How could land disappear? you may ask. In 1912 the United States government permitted a company called the Mississippi River Power Company to build a great dam across the Mississippi River at Keokuk, a few miles below Montrose. When this dam was finished in June, 1913, and the engineers closed the great flood gates, the waters of the Mississippi River above the dam grew higher and higher. Soon the high water reached Montrose and before long the yellow river entirely covered the ground where Louis Honoré Tesson had planted the little apple trees in 1799.

SOME USEFUL THINGS TO DO

1. Locate Montrose on a map of Iowa.

2. Correct this sentence: In 1799 George Washington was President of the United States.

3. Find the number of miles between Keokuk and Montrose.

4. Write this sentence and fill in the blanks with the name of a language: Louis Honoré Tesson could speak _____, _____, and _____.

5. Write this sentence and then cross out the words which are not true: The Indians who lived in Iowa had barns, wheat-fields, gardens, cornfields, plows, horses, cattle, and wagons.

CHAPTER VI

IOWA BECOMES A PART OF THE UNITED STATES

DURING the two centuries following the discovery of America by Christopher Columbus, three European nations—Spain, France, and England—tried to get possession of North America. Spain had colonies in the south. France took possession of the St. Lawrence Valley and the Great Lakes. The English settled along the Atlantic coast in what we call the Thirteen Colonies.

Before long the French explorers worked their way across from the Great Lakes to the Mississippi River, but it was not until 1682 that Robert de la Salle reached the mouth of the Mississippi River. There he drew his sword and took possession of the whole Mississippi Valley for France. In honor of the French king, Louis XIV, he named the country Louisiana.

For eighty years France ruled over the Mississippi Valley. All the land from the mouth of the St. Lawrence to the mouth of the Mississippi belonged to it. If you look this up on the map, you will see that the French territory lay like a great arc or crescent around the thirteen English colonies.

But England, too, wanted this fertile land west of her colonies. The English and the French soon quarreled over the Ohio Valley and there were many battles between the soldiers of the two countries. At last the French general, Montcalm, was defeated at Quebec, and France knew that the English would take away all its American possessions. In November, 1762, the French king gave all that part of Louisiana west of the Mississippi River to his friend and relative, the King of Spain. This gift included the city of New Orleans.

The following year, 1763, France was compelled to surrender all of Canada and all of Louisiana east of the Mississippi River to England. From this time on, the name Louisiana was applied only to the country west of the Mississippi River. The white people who lived west of the river were chiefly French and they were sorry that their country no longer belonged to France. They liked the gay French officers. For six years more France ruled Louisiana. Then, in 1768, the Spanish governor arrived and the red and yellow flag of Spain was raised over the region of which Iowa was a part.

During the American Revolution a boat loaded with American goods was captured by Indians at the mouth of Turkey River. A little later some Americans and Spaniards were taken prisoner at the lead mines. The Spanish helped the Americans against the English,

because they did not want England as a neighbor. It was not very long, however, before they began to fear that the Americans would seize New Orleans and the territory across the Mississippi River.

The Americans, however, had plenty of land east of the river. What they wanted was to be able to take their flat-boats, loaded with flour, pork, whisky, furs, corn, honey, and the many things they had to sell, down the river to St. Louis or New Orleans. Some of these boats came from far up the Ohio River, for it was easier to float a boat down the river than it was to take the goods in wagons across the mountains to New York or Boston.

While the Spanish and the Americans were arguing about whether the Americans should be permitted to sell their goods at New Orleans, a great change had taken place in France. The French king had been put to death and before long Napoleon Bonaparte became the chief man in the French Republic. They called him the First Consul, but he was really a king.

On March 21, 1801, Lucien Bonaparte, a brother of Napoleon, secured a treaty restoring Louisiana to France. Of course this was only the part of the Mississippi Valley west of the river. You may imagine that Spain did not want to give up beautiful Louisiana. The Spanish officers kept making excuses for keeping the territory. Napoleon was angry about the delay,

but he had many enemies and could not pay much attention to a territory so far away.

Just at this time the Spanish officer refused to permit the Americans to trade at New Orleans. Everyone became excited and angry, because the Americans felt that they had a right to go down the Mississippi River to the Gulf. Some Americans wanted to send an army to take New Orleans away from Spain and make it an American city. But President Thomas Jefferson said that was not the right way to go about it.

He wrote to James Monroe and asked him to go to France and help Robert R. Livingston, the American minister to France, settle the difficulty. The President named two million dollars as the price and told Monroe to buy New Orleans from France. If the United States could get New Orleans, there would be no more trouble about the trade there.

Even before Mr. Monroe reached Paris, Napoleon had begun to realize that England was his enemy and that the English fleet could prevent him from sending officers, soldiers, or goods to Louisiana. He told Mr. Livingston and Mr. Monroe that he had decided to sell all of Louisiana if the Americans would buy it.

The Americans were surprised. They were not sure that Congress would approve the purchase of so much territory when they had been told to buy only New Orleans. Both Livingston and Monroe decided to

accept the offer. The price finally agreed upon was 80,000,000 francs, or about $15,000,000, of which 20,000,000 francs were to be used for paying claims of American citizens against France.

When the news came to America many people thought it was a waste of money. How could the United States govern so large a country, they asked, even if there were ever enough Americans to settle it. It was good only for the Indians. Others said the United States had no right to buy territory of any kind. After a long debate, however, Congress decided to accept the treaty and voted the money to pay for Louisiana. William C. C. Claiborne was appointed governor of the new territory, and he and General James Wilkinson were sent to New Orleans to receive the surrender of Louisiana.

On November 30, 1803, the Spanish governor gave Louisiana to France. Three weeks later, on December twenty, Louisiana changed hands again, and for the last time. The French and American officials met at the city hall of New Orleans. It was a brilliant group. There were the red uniforms of dragoons and the bright colored silks and velvets of the rich citizens—for men wore bright colors in those days.

The French governor, Laussat, read the treaty and announced in French that the people no longer belonged to France but to the United States. The keys of the

From an original painting by T. de Thulstrup

The Transfer of Louisiana to the United States at New Orleans

city were then presented to Governor Claiborne, who made a speech in English. The flag of France with its red, white, and blue bars was slowly lowered halfway down the staff and the American flag was raised to meet it. For a moment the two flags fluttered together in the breeze. Then the flag of France was lowered and the Stars and Stripes was raised to the top of the mast. The Americans and some of the people of Louisiana cheered, but some of the French people were sad to see their flag disappear from American soil.

In the spring of 1804 another ceremony was held at St. Louis. On the ninth of March some American soldiers crossed the Mississippi River to St. Louis. There the Spanish governor was still in command, for no French officer had been sent up the river to receive the transfer from Spain. So it was from this Spanish governor that Captain Amos Stoddard, the American representative, received the surrender of Upper Louisiana and with it what is now Iowa. The Spanish troops marched out of the fort and the American soldiers took their places. The Stars and Stripes took the place of the standard of Spain. All of Louisiana now belonged to the United States.

SOME HELPFUL THINGS TO DO

1. Locate New Orleans and St. Louis on a map of the United States.

2. Find pictures of the flags of Spain, France, and the United States as they were in 1803.

3. Write this sentence and fill in the blank: A franc is worth _____ cents.

4. Trace the route of La Salle from the St. Lawrence River to the mouth of the Mississippi River.

5. Name and locate ten states formed from the Louisiana Purchase.

CHAPTER VII

UP THE MISSOURI WITH LEWIS AND CLARK

IF you visit the northwestern part of Iowa and stop at Sioux City, you will see a tall stone monument rising one hundred feet above the ground. This was built in 1901 to mark the place where almost a century before a young soldier had been buried. This was Sergeant Charles Floyd who started up the Missouri River in the spring of 1804 with Lewis and Clark.

To tell you the story of Charles Floyd we will have to begin at St. Louis in the year 1803, when the United States bought Louisiana.

Now if you buy a house or a farm or an automobile, you always want to see what it looks like. In the same way President Thomas Jefferson wanted to know how large Louisiana was, what rivers and mountains it had, what Indians lived in it, and what kinds of plants and animals it produced. Of course the President of the United States could not start off on a journey into the wilderness and be gone for two years. So he asked a young man named Captain Meriwether Lewis, who was then his clerk or secretary, to go up the Missouri River and across to the Pacific Ocean,

so that he could tell the President and the people all about this new land they had bought.

Captain Lewis said he would like to go, but he asked if he might take another young officer along to help him.

Photo by N. N. Woodworth, Sioux City

Sergeant Floyd's Monument Overlooking the Missouri River at Sioux City

The man he chose was Captain William Clark, a brother of the George Rogers Clark who had driven the British out of Illinois during the Revolutionary War. Captain Lewis knew that this tall, red-haired young man could find his way in a strange country and would not be

afraid of storms, or Indians, or bears, and he was very glad when Captain Clark said he would go.

They spent most of the winter of 1803 choosing the men who were to go with them and the supplies they would need. At last they had a party of forty-three men, besides the two captains. Among these men was a young man from Kentucky, Charles Floyd, who was chosen as one of the three sergeants. Captain Clark had brought along his servant, a large negro named York; and as an interpreter to talk to the Indians they took a Frenchman named Charboneau who had lived among the Indians and who had an Indian wife named *Sacajawea*, the Bird-Woman. She had lived as a child far in the northwest, but had been taken prisoner by some Indians and sold to Charboneau.

The men expected to be gone for two years, so they had to take a great many things with them. What do you think they had in all the barrels and bales and packs they collected during the winter? Here are some of the things: parched corn meal, hulled corn, hard biscuits, fifty kegs of pork, salt, coffee, beans, peas, sugar, lard, candlewicks, and soap. There were no canned goods in those days. Besides these things, they had guns, ammunition, tools, medicines, clothing, horses, and twenty-one bales of goods for the Indians.

Just imagine the start that May morning. The goods were all piled in three boats. One, called a

bateau, was fifty-five feet long, about as long as the coach in which you ride in a railroad train. This had sails and twenty-two oars. Then there were two smaller boats, called *pirogues*, one painted red and one white. The two horses were led along the bank of the river and when the men wanted them on the other side of the river, they made them swim across.

Going up the river they could travel about twelve or fifteen miles a day, just about as far as an ordinary automobile goes in half an hour. Sometimes they could use the sails, but when the wind was not in the right direction they had to row the boats, or the men walked along the shore and pulled the boats up the river by a rope. Once one of the pirogues stuck on a sand bar and would have tipped over in the wind if the men had not jumped out in the water and held it until the storm passed. There they stood on the sand with the muddy water of the Missouri rushing past them, while the wind blew, the thunder crashed about them, and the rain beat down.

Usually some of the men walked along the river bank with their guns to shoot animals for fresh meat. At first they found deer, rabbits, turkeys, and bears, but as they got higher up the river they found buffaloes in great numbers. One day they killed four bears and three deer. They cooked the meat over a camp fire.

On the 18th of July, 1804, they reached what is now

the southwestern corner of Iowa. From July 22nd to the 26th the party camped near the present boundary of Mills and Pottawattamie Counties. While the men dried provisions, mended oars, and hunted or fished, the leaders prepared letters about the country and drew maps. Here they found plenty of wild grapes and the fishermen caught many catfish. But the hunters did not have much success although they saw deer, turkeys, and grouse. Pushing on up the river, sometimes they camped on the west side in what is now Nebraska, and sometimes on the east side in what is now Iowa. It took them thirty-five days to go from the southwestern corner of Iowa to the mouth of the Big Sioux.

In August they were about twenty miles north of the present city of Omaha. Here they held a council with the Indians and Captain Lewis made a speech. How would you like to talk to a band of Indians who did not understand English?

The interpreter helped them by telling the Indians what Captain Lewis said. Captain Clark, who knew what the Indians liked, got some presents ready for them. The Indians thought that the medals and gold-braided uniforms were very grand indeed, and in return they gave the white men buffalo robes and tents made of painted buffalo skins.

But they did not stop long in any place. They had a long way to go to reach the Pacific Ocean. Even when

Sergeant Charles Floyd became very sick, the boats went on up the river. There was no doctor with the party and no hospital to which he could be sent. They tried to help him, but on the twentieth of August he died. His friends buried him on a hill on the Iowa side of the river, and above his grave they placed a cedar

From a painting by George Catlin

The Site of Sergeant Floyd's Grave

post with his name and the date of his death carved on it. Many years later a fine monument was erected here.

Sergeant Floyd had not had a chance to go to school very much, for he lived most of the time in the wilderness, but he kept a record of things which happened each day on the trip up the river. His friends felt very sorry to lose him for he had been a good man, had

obeyed the orders of the captains like a good soldier, and had done his share of the hard work even when he did not feel well.

But the men still went up the river. Sometimes they stopped to talk to the Indians. On one of these meetings the Indians threatened to kill Captain Clark, but he told them his men would shoot them if they harmed him. Then he offered to shake hands, and the chiefs finally became friendly. Often they stopped to shoot buffaloes, antelopes, deer, elks, wolves, and bears. On the nineteenth of October they saw fifty-two herds of buffaloes and three herds of elks.

When it became very cold they stopped and built a fort near a village of the Mandan Indians. They were then sixteen hundred miles from St. Louis. The Mandan Indians were friendly, and the white men went hunting with them and studied their language.

Early in April, 1805, they started up the river again. Sacajawea went with them, carrying on her back the Indian cradle with her little boy, who was then about two months old. The large bateau, with thirteen of the men, was sent back down the river. On board were Indian relics, specimens of rock and plants, buffalo robes, and most important of all, the report of Captain Lewis for the President and the diary of Captain Clark.

The men saw many grizzly bears along the way. One big brown bear chased the hunters into the Missouri River after he had been shot seven times, and nearly

caught one of the men in the water before some one on the shore shot and killed him. On another day, Clark, Charboneau, Sacajawea, and her baby were nearly drowned by a cloudburst which sent a great flood down a ravine. It was not easy for Sacajawea to climb the steep sides of the ravine with the baby in her arms, but with her husband and Captain Clark helping her, they all managed to climb to safety.

By this time they were in the country of Sacajawea's people, the Shoshone Indians. The white men wanted a Shoshone Indian to guide them through the passes to the Pacific Ocean, but they all refused, until the white captains sent for Sacajawea. As the Indian woman listened to the Shoshone chief, she suddenly recognized her own brother whom she had not seen since she had been taken prisoner as a little girl. Because his sister wanted him to do so, the chief finally agreed to guide the white men on their journey, and on the seventh of November, 1805, they came to the mouth of the Columbia River.

Here they spent their second winter away from home and in March, 1806, they started back to St. Louis. Going down the river was easy, for the current carried them along. Some days they went seventy-five or eighty miles. When they came to the land of the Mandan Indians they left Charboneau and Sacajawea. Captain Clark wanted to take the little boy with him

and raise him as a white boy, but the father and mother thought he was too young to be taken so far away.

When they reached the spot where Sergeant Charles Floyd had been buried, they stopped and went to see his grave. They discovered that the grave had been opened and was half uncovered. Having repaired the damage they went on downstream. Five days later they passed the southwestern boundary of Iowa.

Finally, on September 23, 1806, a cannon was heard by the people at St. Louis and they rushed down to the river to greet the party. You can imagine how glad the men were to get back and to hear about their friends and their families whom they had not seen for over two years. It had been a long hard journey but they were able to tell wonderful stories of the country which the United States had bought from France.

SOME HELPFUL THINGS TO DO

1. Trace the route of Lewis and Clark from St. Louis to the Pacific Coast.

2. Make a list of the counties in Iowa along the Missouri River.

3. Write this sentence and fill in the blank with the correct number: It took Lewis and Clark_____days to go from the southwestern corner of Iowa to the mouth of the Big Sioux River.

4. Make a list of ten articles taken by Lewis and Clark on the trip.

5. Write a paragraph about Sergeant Charles Floyd.

CHAPTER VIII

UP THE MISSISSIPPI WITH PIKE

YOU have already learned how Iowa became a part of the United States, and how President Jefferson sent Lewis and Clark up the Missouri River to explore the western part of the new purchase. The government also wanted to learn more about the region of the upper Mississippi Valley.

Accordingly early in the summer of 1805 General James Wilkinson at St. Louis ordered Lieutenant Zebulon M. Pike to make a trip to the source of the Mississippi River. This Lieutenant Pike is the same man who later discovered and gave his name to Pike's Peak in Colorado. At this time he was only twenty-six years old.

He was told to find out all he could about the region, and to warn British traders on American soil that they must pay duties on goods brought into the United States and must stop flying the British flag over their trading posts. He was also told to select places along the river for forts.

On August 9, 1805, Pike set out from St. Louis with a sergeant, two corporals, and seventeen privates. They

embarked in a keel boat seventy feet long, taking with them supplies for four months. On August 20 the party arrived at the present site of Keokuk, where at that time the Des Moines Rapids in the Mississippi made it difficult to ascend the river. Now the dam at Keokuk raises the water of the Mississippi so high that it covers the dangerous rocks by several feet.

Although no one on board the keel boat had ever gone through the rapids Pike began to ascend them at once. As the boat was large and rather heavily loaded, the men found the task difficult. At this point they were met by William Ewing who had been sent by the government to teach agriculture to the Sauk Indians. Ewing had with him Louis Tesson, a son of Louis Honoré Tesson, about whom you read in an earlier story. Four Sauk chiefs and fifteen braves, all in canoes, came with him to see what was the trouble.

The visitors set to work to help Pike over the rapids. They took out thirteen of the heaviest barrels and put two of their men in the boat to pilot it over the shoals. Near dusk the party arrived at Ewing's encampment on the Illinois shore at the present site of Nauvoo.

On the next day Pike went across the river to a Sauk village located where Montrose now is. He told the Indians that their Great Father at Washington had sent him to take them by the hand. Then he gave them presents of tobacco, knives, and a little whisky. The

Indians thanked him for the presents and said many friendly things.

After writing a letter to General Wilkinson about this meeting, Pike set sail again in the keel boat. That night the party encamped on a sand bar near the present site of Fort Madison. Another day of rowing against head winds, dodging sand bars, and twisting around islands brought the party to the present site of Burlington. Pike thought the high bluff where Crapo Park is now located would be a fine place for a fort.

He noticed many signs of Indians, and before he left four Indian men and two women approached in canoes. Pike gave them a quart of weak whisky, a few biscuits, and some salt. Then he asked them for meat. They pretended not to understand; but when Pike left, they held up two hams of venison and laughed to think how they had fooled him.

On the morning of August 24, Pike and one of his men went ashore on the Iowa side to hunt. Two of the Lieutenant's favorite dogs became tired and lagged behind because of the heat, high grass, and want of water. Thinking that the dogs would follow, the two men went back to the boat. When the dogs did not come, two of the soldiers agreed to go back for them. Pike and the rest of the party proceeded slowly up the river. That night they camped on the Iowa shore and

fired a blunderbuss (an old-fashioned gun) every hour to let the missing soldiers know where they were.

Morning came and neither the dogs nor the soldiers appeared. Unwilling to wait any longer, Pike set sail without them. On they went up the Mississippi, past the site of Muscatine and on to the present site of Davenport and Rock Island, where the Upper Rapids in the Mississippi begin.

Black Hawk tells in his *Autobiography* how the young white chief paid him a visit. "He made us a speech," said Black Hawk, "and gave us some presents." Then he added, "He gave us good advice and said our American father would treat us well. He presented us an American flag, which was hoisted." But when Pike wanted Black Hawk to haul down the British flag, the chief refused, as he wanted to have two fathers.

Without a pilot Pike and his men took the keel boat through the rapids and stopped at a village of Fox Indians on the Iowa side. He hoped to find the missing soldiers there, but they had not yet arrived. The Fox chief told Pike by signs that he would give them moccasins when they came and send them on up the river.

On Sunday, September 1, Pike arrived at Julien Dubuque's settlement. Dubuque saluted him with a field piece and showed the young officer every courtesy.

But when Pike wanted to visit the lead mines, Dubuque said that there were no horses at hand to take them. He didn't seem to want to answer Pike's questions about the mines. Perhaps he thought the new government might take them from him.

Photo by Fryklund

View of the Mississippi River from Pike's Peak, Iowa

Pike had almost given up hope of seeing his two men again when a pirogue arrived with the missing soldiers and Maurice Blondeau, a fur trader and interpreter. The men had gone for six days without any food except mussels until they reached the camp of James Aird, a

trader. He had given them food. They met Blondeau at the Fox village, and the Fox chief supplied them with corn and moccasins. Then he sent them on to catch up with the keel boat.

From Dubuque's settlement the party proceeded up the river to Prairie du Chien, taking Blondeau along as an interpreter. Pike spent several days at this place in preparing for the rest of the journey, in holding councils with the Indians, and in looking for a suitable place for a fort. The best location, he thought, was a high bluff on the Iowa side near the present site of McGregor. Perhaps you have been on top of this bluff, which to this day is known as Pike's Peak or Pike's Hill.

At Prairie du Chien, Pike exchanged his keel boat for two flat bottomed boats, and hiring another interpreter went on up the river.

Several miles above Prairie du Chien the party reached the village of Wabasha, chief of the four lower bands of the Sioux. The Indians had been having a drinking party in honor of the visit of the white chief. Some of the young braves in firing a salute tried to see how close to the boats they could strike without hitting anyone.

Pike held a council with the Indians. He and Wabasha both made speeches, and smoked the pipe of peace. Then the Indians, both men and women,

From "The Boy's Story of Zebulon M. Pike." Courtesy of Charles Scribner's Sons

Sioux Indians Meeting Lieutenant Pike

performed a medicine dance for the visitors. Pike gave the chief some tobacco, knives, vermilion (a bright-red paint) and eight gallons of diluted whisky.

On the next morning the Americans departed and a few miles farther on passed what is now the northern boundary of Iowa. Seven months later, after many adventures in Minnesota, Pike and his men returned on their way back to St. Louis.

SOME HELPFUL THINGS TO DO

Write out the following sentences filling in the blank spaces with the correct word.

1. Lieutenant Pike left St. Louis in the summer of _____.
2. On September 1, 1805, Lieutenant Pike stopped at _____ settlement.
3. Pike's Hill is located near the present town of _____.
4. Lieutenant Pike thought that the present site of Crapo Park was a good place for a _____.
5. Lieutenant Pike was ordered to make a trip up the Mississippi by _____ _____.

CHAPTER IX

MANUEL LISA ON THE MISSOURI SLOPE

JUST a little while after the close of the Revolutionary War, a Spanish boy, named Manuel Lisa, came up the Mississippi River from New Orleans and stopped at St. Louis, which then belonged to Spain. At this time Manuel was about eighteen years old.

The St. Louis he saw was not a large city. Indeed, it had less than one thousand people, but it was noted for the furs which were brought there. On the streets one could hear French, Spanish, and English. There were Indians with their blankets wrapped about them and white trappers with their fur caps and buckskin suits.

Manuel decided that he would become a trader. He learned about the different kinds of furs, such as beaver, mink, otter, and fox. He learned, too, about the goods that the Indians wanted in exchange for their furs and buffalo robes. Soon he began to buy furs from the Indians and the white trappers who came to St. Louis.

About this time Captain Meriwether Lewis and Captain William Clark came back from their long trip up the Missouri River and across the mountains to the Pacific Coast. They told of the streams along the way where thousands of beavers were building their dams

and of the many other animals whose skins could be sold for furs.

The stories of the wonderful country in the northwest interested Lisa very much, and he decided that he would go up the river and buy his furs before anyone else had a chance to get them. He collected about $16,000—a large amount of money in those days—and bought some goods he thought the Indians would like very much. There were guns, powder, tobacco, knives, calico, traps, beads, mirrors, flour, pork, whisky, blankets, and other things.

Then he secured a large boat to carry these things up the river and to bring the furs down again the next spring, for he expected to be away from home a whole year. Of course he had to have some men to help him, so he hired about forty. Among them was a Frenchman named George Drouillard, who had been over the route with Lewis and Clark.

They started from St. Louis in April, 1807. The current of the river was strong, and the men had to work hard to get the boat upstream. Sometimes the men rowed, or, where the river was shallow, forced the boat along by pushing against the bottom of the river with long poles. Sometimes they fastened a strong rope to the boat, and then a number of the men got out on shore and pulled it up the river. Sometimes they fixed a sail and let the wind drive the boat.

There are many sand bars in the Missouri River, and whenever the boat stuck on one of these, some of the men had to get out in the water and push it off. You can imagine how wet and muddy their clothes got; and the water was cold, too. The men were used to this, however, and they worked hard and sometimes sang while they rowed. You probably would not have understood what they were singing, for their songs were in French. Indeed, most of the men with Lisa were Frenchmen.

We would not have liked their food, either. For breakfast they might have hominy, but without butter, sugar, or cream. Dinner perhaps consisted of fat pork and biscuits, though often the biscuits got wet and could not be used. For supper they might have a bowl of mush with a pound of tallow melted in it. Sometimes, however, they killed a deer or a buffalo, and then they had fine steaks roasted on a stick before the fire.

As they went on up the Missouri they passed the land that is now western Iowa, but they saw no farms or towns. Only the Indians, from whom in the following years Lisa bought many furs, occupied this region. Here on the east bank of the river they saw a wooden cross on a hill and knew that they were passing the grave of Sergeant Charles Floyd, who had started out with Lewis and Clark and had died before they had gone very far. This was just south of where Sioux City now stands.

About Thanksgiving time in the year 1807, Manuel Lisa and his men reached the mouth of the Big Horn River. If you look for this on your map of the United States, you will see that it is far up the Yellowstone River in the State of Montana. Here he built a log house with two rooms on the ground floor and a loft above. Some of the men spent the winter here, but others were sent out in every direction to hunt, trap, and explore the country.

During the trip up the river and during the winter, Manuel Lisa sold the goods he had brought with him and took the furs of the Indians in payment. He did not have to pay very much for the furs, either, for there was no one else to buy them unless the Indians went a long way to some trading station.

Imagine an Indian coming to Lisa's cabin with his pack of beaver skins. He could not speak English and the white men knew only a few Indian words. How could the Indian ask for what he wanted, and how could the white men tell him how much they would give him for his furs?

Usually the white man would lay out before the Indian a few things which he thought the Indian would like, and make signs that he would take the furs for the goods. If the Indian shook his head, the trader might add a few things until the Indian was willing to give up his furs. Perhaps he got a blanket for himself and some calico for his wife. Or he might prefer a

gun or some traps for catching more beavers so that he could sell more furs next year when the white men came. If his furs were good, he might receive some beads or tobacco, or a knife for his little boy. You see the Indians could not make knives with sharp edges; so they prized them very much. Sometimes an Indian father took home a doll for his little girl.

Lisa and his men spent all the winter in their camp on the Big Horn River, and it was not until the following July that they started on the long journey to St. Louis. Even then some of the men were left behind to look after the log house and buy the furs and buffalo skins the Indians brought in. Going down the river was a great deal easier than going up, for the current carried them down and it took them only about a month to get back to St. Louis.

After this Manuel Lisa made twelve or thirteen trips up the Missouri River for furs. It is said that he travelled by boat some 26,000 miles—about equal to a trip around the world. One of these expeditions included three hundred and fifty men and thirteen barges and keel boats. If it had been hard work to get one boat up the river, think how much harder it must have been to take thirteen.

Most of the Indians liked Manuel Lisa, and because he was an American citizen at the time of the War of 1812 the Indian tribes of the Upper Missouri River

did not join the British. Even Lisa and his men, however, were not safe among the Indians, for some of them were angry when they saw white men coming among them. They knew that when the white men came the beavers and the buffaloes would soon disappear, and even their land would be taken away. Then they would have no furs to sell and no meat for their families.

Lisa wanted to be friends with the Indians because he wanted them to bring him their furs; but his men carried guns, and sometimes they had small cannon on their boats so that they could drive off the Indians. They were afraid that the Indians would try to kill them to get the goods on the boat; so the things the Indians might want were concealed in a secret cabin.

A man who went on one of these trips with Manuel Lisa and a small party of men has told us what he saw on the trip. One day they saw thirty deer come down to the river to drink. At another time they passed a herd of thousands of buffaloes. Of course they had to go ashore and shoot some in order that they might have fresh, tender meat, for they did not have much to eat but salt pork and hominy. All their biscuits spoiled because they had become wet.

On Manuel Lisa's last trip he took his wife with him. Mrs. Lisa was the aunt of Stephen Hempstead, the second governor of the state of Iowa. On the way up

the river they met Major Stephen H. Long, who had been sent out with a party to explore the country. In the wilderness white people were usually glad to see each other and each group invited the other to dinner. What do you think they had to eat? They had bison hump, roast bison meat, boiled bison meat, two boiled bison tongues, bison ribs roasted, and sausages made of bison tenderloin and fat. *Bison*, you know, is the correct name for the American buffalo. They had bread but no vegetables of any kind. The only dessert was coffee.

Soon after his return to St. Louis from this trip, Manuel Lisa died. He was buried there near the Missouri River, which had carried him so many times along the western part of what is now Iowa.

SOME HELPFUL THINGS TO DO

1. Make a list of things which Manuel Lisa sold to Indians in western Iowa.

2. Tell how Lisa helped the United States in the War of 1812.

3. Tell how Lisa and his men propelled their boats up the Missouri River.

4. Explain how western Iowa in the days of Manuel Lisa differed from western Iowa as it is to-day.

5. Write this sentence and fill in the missing word: The wife of Manuel Lisa was the _____ of Stephen Hempstead, the second governor of Iowa.

CHAPTER X

ALBERT M. LEA AND THE NAMING OF IOWA

ONE morning in June, 1835, there was a great stir at old Fort Des Moines, which, you remember, had been built near the site of Tesson's apple orchard. Three companies of mounted soldiers, called *dragoons*, were starting out on a long march northward into Minnesota. Their leader was Lieutenant Colonel Stephen Watts Kearny.

The first part of their journey was up the valley of the Des Moines River. There were no roads and no houses anywhere. The horses of the dragoons walked over the green grass and flowers which covered the prairie at this season.

There were many wild strawberry plants, and the juice from the ripe berries reddened the hoofs of the horses. How the men enjoyed eating the strawberries for they had had no fresh fruit for a long time. Deer, turkeys, grouse, ducks, and prairie chickens were shot for meat.

Sometimes it stormed and the prairie sod became so soft that the horses could not go very fast. There were a great many mosquitoes to torment the men and horses. There were rattlesnakes, too; so picking straw-

berries was not altogether a pleasant task. Lieutenant Albert M. Lea, who commanded one of the companies, says that four rattlesnakes were killed in his tent in one night.

They were supposed to go up the Des Moines Valley until they reached the spot where the Raccoon River joins the Des Moines, but they missed the place. Then they turned northeast and went toward the upper Mississippi. By the last week in June they had reached what is now the boundary line between Iowa and Minnesota.

It was about this time that they saw a herd of buffaloes. What a chase there was then! The buffaloes could run very fast and the dragoons had hard work getting near enough to shoot them. Finally they killed six or seven of the buffaloes. Then they stopped to roast some of the fresh meat. One day a dragoon caught a little buffalo calf and the men had great fun playing with it.

Finally they reached Wabasha's village of Sioux Indians, where Colonel Kearny made a treaty with the chief. This was near the present site of Winona, Minnesota. After a rest of about two weeks, Colonel Kearny led his men back to the Raccoon Forks of the Des Moines River. From this point the main body of the dragoons continued their march down the valley

of the Des Moines to Fort Des Moines, where they arrived late in August.

Colonel Kearny wanted to know something about the Des Moines River, too. So he ordered Lieutenant Albert M. Lea to go down the river in a canoe and to report on the distance and the depth of the river in different places. His only companions were a private soldier and an Indian.

Soon after Lieutenant Lea got back to Fort Des Moines he resigned from the army. He had decided to write a book describing the country over which the dragoons had marched. This book was printed at Philadelphia in 1836. It was called *Notes on the Wisconsin Territory; Particularly with Reference to the Iowa District, or Black Hawk Purchase.*

Courtesy of the State Historical Society of Iowa

Albert Miller Lea at the Age of Seventy-one

This was a very long name for a book of only fifty-three pages. Lea also included a map in his little book. A thousand copies were printed. Five hundred of these seem to have been lost on a steamboat on the Ohio River. Where the others went we do not know,

Photo by Kent

A View of the Iowa River

but less than twenty of these books can now be found.

Lea's book is interesting because in it the name *Iowa* was first used for the territory now included in the State of Iowa. Where did Lieutenant Lea get the name Iowa? He tells us in the book that he took it from the name of the Iowa River.

We do not know for certain how the Iowa River got its name, but it may have been named from the Iowa tribe of Indians. Years afterwards Lieutenant Lea decided that the name should have been spelled *Ioway;* but by that time Congress had created first the Territory of Iowa and then the State of Iowa, so no change in the spelling was made.

You may be interested to know something more about the man who named Iowa. Albert Miller Lea was born in 1807 at Lea Springs, near Nashville, Tennessee. He graduated from the Military Academy at West Point in 1831, and it was as a lieutenant in the First United States Dragoons that Lea crossed Iowa in the summer of 1835.

In 1838, two years after the printing of the book which gave Iowa its name, Lieutenant Lea came back to Iowa Territory as one of the men to fix the boundary between Missouri and the Territory of Iowa. Later he spent several years as an engineer. When the Civil War began he joined the Confederacy and served for four years in the Confederate army. When the war

ended he moved to Corsicana, Texas, where he died in 1890. Although Albert M. Lea named Iowa, his own name appears in Minnesota rather than in Iowa. The city of Albert Lea, Minnesota, was named for him, and there is also a Lake Albert Lea in Minnesota.

SOME HELPFUL THINGS TO DO

1. Trace the route of the dragoons from old Fort Des Moines to Winona, Minnesota.

2. Write this sentence and fill in the blanks: Old Fort Des Moines was located near the site of _____ _____ _____.

3. Write the name of Lea's book which was published in 1836.

4. Write this sentence and fill in the blanks: The leader of the dragoons was _____ _____ _____ _____ _____.

5. Make a list of the articles which the dragoons had to eat on their journey to Minnesota.

PART II

THE INDIANS

CHAPTER XI

THE INDIANS OF IOWA

NO one knows when the Indians first came to Iowa. That they lived in almost every part of the state is shown by mounds which have been located in nearly every county. Perhaps you know of some Indian mounds near your home. In some of the mounds that have been dug open stone axes, war clubs, fragments of pottery, flint arrowheads, spearheads, and skeletons have been found.

Some of these mounds are round, some are long, and others are shaped like animals such as birds and bears. A favorite location for them was on terraces along streams and rivers. In northeastern Iowa, Indian graves are found in caves in the sides of hills and bluffs. Caves and overhanging cliffs along the streams were also used as homes.

When Joliet and Marquette reached Iowa in 1673 they visited with members of the Illinois tribe of Indians. These Indians had come across the Mississippi to hunt and fish along the streams now called the Cedar, the Iowa, and the Des Moines. But they were not Indians of Iowa—they were merely visitors in the Iowa country.

When the Iowa country was purchased by the United States in 1803, there were four groups of Indians living in this area. These were the Sauks and Foxes along the Mississippi; the Iowas along the Des Moines, east and south of the center of the state; the Otoes,

From a painting by George Catlin

Sauks and Foxes Sailing Dugout Canoes

Omahas, and Missouris along the Missouri River; and the Sioux in northern Iowa from the Big Sioux River all the way to the Mississippi.

Later the Potawatamis and some of their kinsmen, the Chippewas and Ottawas, were brought by the government from the region about Lake Michigan

and given a new home in southwestern Iowa. At a still later date the Winnebagoes were brought into Iowa from Wisconsin and placed in a strip called the Neutral Ground between the Sioux and the Sauks and Foxes. Another tribe—the Mascoutins—lived for a time along the Mississippi near the mouth of the Iowa River. They have given their name to Muscatine Island, to Muscatine County, and to the city of Muscatine.

The Iowa Indians from whom the state takes its name were interesting. They were brave warriors and good hunters and trappers. They had splendid bodies, with broad shoulders. But war and sickness so reduced this tribe in numbers that they did not play an important part in Iowa affairs in later years. Their most notable chief was Mahaska, about whom you will read later.

The Sauks and Foxes were the most prominent Indians of Iowa. How they came into this region has already been told in the story about Des Noyelles and the French invasion of Iowa in 1735. The word Sauk is said to mean the "man with the yellow badge" or "people of the yellow earth"; while the word Meskwaki, as the Foxes preferred to be called, means the "man with the red badge" or "red-earth people." Both the Sauks and Foxes were excellent warriors.

Fur traders, though, felt that the Sauks were more reliable, and liked to deal with them better than with

the Foxes. In 1804, Sauks and Foxes occupied villages on both sides of the Mississippi. Finally all of the Sauks and Foxes in Illinois were forced to move over into Iowa. Black Hawk and Keokuk were the most noted Sauk chiefs, although Pashepaho and Appanoose were also important leaders. Poweshiek and Wapello were the most prominent chiefs of the Fox tribe.

From a painting by George Catlin
Keokuk, a Sauk Chief

The Sioux or Dakota Indians lived in Iowa, north of the Upper Iowa River and the Big Sioux. They alone occupied this northern region and roamed about at will. They were constantly in trouble with the Indians south of them and time after time clashes occurred between them and the Sauks and Foxes. Even the Iowas, who were of the Siouan race, had many battles with them, after some Sioux warriors killed Mauhawgaw, the father of Mahaska. The Sioux Indians were the last to leave Iowa. It was a band

of Sioux also that came back to Iowa in 1857 and killed the white settlers near Lake Okoboji and Spirit Lake. Wabasha in northeastern Iowa, Waneta, and War Eagle, who lies buried near Sioux City, were the best-known leaders of the Sioux in the Iowa country.

From a painting by George Catlin
Poweshiek, a Fox Chief

The Potawatamis, for whom Pottawattamie County is named, came into Iowa during the late thirties. Like the Sauks and Foxes they were a part of the Algonquian race. Although they were capable warriors they liked better to trade. They were a fine looking group of Indians and had excellent manners. They lived in Iowa only a few years, and were then removed by the government to Kansas. Waubonsie, Billy Caldwell, Johnny Green, and Big Foot were Potawatami chiefs who lived in Iowa.

The Winnebago Indians were of Siouan origin. They, like the Potawatamis, did not live in Iowa long, for in 1848 they were moved to Minnesota. Fort Atkinson

in Iowa was built for their protection; and two schools, one on Yellow River and another on Turkey River, were built for the Winnebago boys and girls. One of the stories in this section tells you about these schools. Waukon-Decorah, for whom two towns in Iowa were named, Winneshiek, whose name was given to an Iowa county, Dandy, and Yellow Thunder were noted Winnebago chiefs.

Of all the Indians who once lived in Iowa none are here to-day except a small group of Meskwaki or Foxes who live on some three thousand acres of land in Tama County. One of the following stories will tell you how they happen to be in Iowa now when all the other Indians are gone.

SOME HELPFUL THINGS TO DO

Copy the following list of chiefs and Indian tribes, placing the number of the chief before the tribe to which he belonged:

(1) Black Hawk
(2) Wabasha
(3) Waubonsie
(4) Winneshiek
(5) Mahaska
(6) Wapello

(5) Iowas
( ) Potawatamis
( ) Sioux
( ) Sauks
( ) Foxes
( ) Winnebagoes

CHAPTER XII

THE INDIAN AT HOME

BEFORE the Black Hawk War few white people lived in Iowa. Only Indians lived in the villages which the traveller found here and there on the prairie or in the timber by the lakes and rivers. There were no churches, no factories, and no school buildings in these Indian villages. There were only the *tepees* or *wickiups* of the Indians, the only paving was the prairie grass, the only lights were the camp fires.

The Indians who lived in Iowa used both the tepee and the wickiup as homes. The tepee, as you know, was made by tying a number of long poles together at the top and then covering this frame with skins stretched tight. The Sauk and Fox Indians lived in houses called wickiups. They made these by bending light poles over to form a framework and covering this with woven mats, sheets of bark, or skins. These wickiups had a rounded top and were shaped something like a haystack. Perhaps you have seen some of these wickiups near Tama. Many of the Indians there still prefer to live in their native lodges, although they now also have frame houses.

You entered one of these lodges through an opening at one end. In cold weather a buffalo hide or deer skin might be hung across this opening. The fire was made

Courtesy of the State Historical Society of Iowa

An Indian Wickiup

in a pit usually in the center of the room, and the smoke escaped through a hole in the roof. Around the sides of the tepee or wickiup were the beds used by the family —not beds like ours, to be sure, but piles of skins or

blankets raised above the earthen floor on mats of woven twigs.

Around the sides, too, were the belongings of the various members of the family. The war club, bow and arrows, scalping knife, pipe, blankets, guns, clothing, and jars of paint belonging to the master of the lodge were at the side opposite the doorway. This was the place of honor, where guests were seated.

In another place were the things which belonged to the woman. Her prized possessions were the things she needed to feed and clothe her family. There was the loom on which she could weave rough cloth or mats, jars for water and food, the mortar in which she ground the corn, a bowl or two for serving food, some knives, a hoe, and perhaps other objects. Food supplies were packed away in jars or baskets or in sacks made from the skin of an animal.

If there was a baby, it was usually kept in a cradle which was shaped something like a large slipper. Perhaps you have seen an Indian baby's cradle. When the mother went anywhere she carried the cradle slung across her back and the baby could look around or sleep. At home the cradle might be fastened to one of the poles of the wickiup, where the little black-eyed baby would be safe from the fire and the dogs.

The Indian woman cooked over the fire built on the dirt floor of the lodge or over a camp fire outside. Per-

haps she boiled venison with corn or beans in a pot set among the coals. Another day she might have pork or fish, or perhaps she cooked one of the dogs. Sometimes the squaw rolled a fish or a piece of meat in clay or in leaves and baked it in the coals. For dessert, once in a while, the Indians had fresh strawberries, plums, grapes, crabapples, or maple sugar, but an Indian woman never baked a cake, a pie, or a pudding. She did not even bake bread such as ours.

The Indians did not have three meals a day as we do. They ate whenever they were hungry and had food to eat. When the meal was ready the man and his guests were served first. After they had finished the woman and children ate what was left. There were no chairs or tables. The family sat around the bowl or pot and dipped out the food with spoons, or took pieces of meat or fish in their hands.

Where did the Indians get their food? There were no stores in their villages, so they could not buy it. They often went on long hunting trips to get meat to eat. Deer, turkeys, quail, and prairie chickens were plentiful. There were many fish in the lakes and rivers. Wild plums, cherries, crabapples, and grapes grew in the thickets. Wild strawberries could be found among the grasses and flowers on the prairies. Hickory nuts, walnuts, and hazel huts could be had for the picking.

But even with all these things, there were many days when the Indians were hungry.

In the spring the squaws usually planted a garden. They had no horses and plows to turn over the tough prairie sod. They did not even have sharp spades and hoes. With sharp pointed sticks or crude hoes made of shell or a flat bone fastened to a handle, they planted corn, beans, and pumpkin, melon, and squash seeds for food, and perhaps some gourd seed for rattles and dippers.

But it was not all hard work. When the sap began to run in the early spring, some of the squaws made maple sugar. This was great fun for the boys and girls. The sap was boiled in kettles over an open fire until it became a thick syrup. To test the syrup the squaws would dip out a spoonful on the snow. Then the boys and girls had delicious maple candy. There was not much candy, however.

In the fall the women worked hard digging up the roots they might need during the winter. The corn which had not been used as roasting ears was picked, ground into meal in the rude mortars, and stored away in bags. Meat also might be dried before a slow fire and packed away. The men put their bows and arrows in order and repaired their traps.

When the women were not preparing or cooking food

or hoeing in the gardens, they might be busy tanning the skins of the deer or other animals, or sewing garments for their families. For this they might have only a needle made of bone.

There was usually some hard work for them to do, but even the squaws played sometimes. *Shinny* was one of their popular games. For this they used a ball made of deerskin stuffed with hair or moss. Another game which the Indian women liked was played with two balls fastened together by a string about a foot and a half long. Each player had a short stick in each hand and with either one of these she tried to catch the string and throw the balls over a goal.

The men usually had more time to rest and to play than the women did. When they were on the warpath or on a hunting trip the Indian men worked hard; but when they were at home in the village, life was easy for them. In the summer they could rest and smoke under the trees, while the women hoed in the garden.

The young men liked to race their ponies. They sometimes played a game called *lacrosse*. Perhaps you have seen white boys play this game. The ball used was made of a hard substance covered with leather. The racquets or bats were about three feet long with a small net-covered loop at the end. The ball was thrown up in the center of the field, and each player tried to catch it in his racquet, run with it,

and throw it through his opponents' goal, or toss it to another player on his side. These goals were usually about half a mile apart.

The Indians also liked to dance. Sometimes they danced in the evening merely to entertain one another, but more often they danced as a part of their religious or social ceremonies. The principal musical instruments were the drum, the rattle or tambourine, and a kind of flute. The different tribes did not all have the same dances, yet there was much similarity. The medicine dance was common, as were also the buffalo dance, scalp dance, calumet dance, and feast dance. Sometimes the women were included in these dances, but usually only the men took part.

The Indian boys did not have to do much work, so they could go swimming, or fishing, or shoot squirrels or birds with their little bows and arrows. Often they tried their skill by shooting at rosinweed blossoms at a distance of about one hundred feet. The boys became expert swimmers, too, and often had matches to see who could stay under water longest. They were also taught to hide themselves on the bank of a stream and catch fish with their hands. Hide and seek was a favorite game. You see this was practice for war, too. In winter they had great fun snaring rabbits.

The girls had to help their mothers dress the game, tan the skins, work in the gardens, pick berries, and

From a painting by Charles Bodmer

The Buffalo Dance

prepare the clothing for the family. But even the girls played some of the time. They, too, learned to swim, and ride, and paddle a canoe. Sometimes they played with dolls which their mothers made for them.

The Indians were very kind to their children and seldom punished them. They thought it was cruel to whip a child. The Indian mother loved her baby and padded its cradle with the softest things she could find.

In the summer the Indian children had a very pleasant time. But in the winter when the snow was deep and the wind was cold, sometimes there was not food enough to eat and the children did not find life so pleasant. Of course the children did not go to school. They were taught what they needed to know by their parents or grandparents. They learned the history of their tribe and its religion by listening to the stories of the old men and women.

When the Indians went on a hunting trip or moved from one place to another, they travelled in single file over the prairies. Usually the men rode their ponies, while the squaws took care of the children and the goods. Of course they did not have wagons. When a squaw had more things than she could carry, she tied the ends of two long poles together with a piece of buffalo hide and hung this across the neck of a pony so the ends dragged on the ground. Between these two poles she tied a blanket or buffalo robe so that it

made a sort of basket. In this she placed her robes, blankets, food, and cooking utensils. Often you could see the head of a papoose peeping out. Sometimes, too,

From a painting by George Catlin

Keokuk on Horseback

there might be some puppies not yet old enough to run about.

After the white men came, the Indians changed their way of living. The men trapped animals and sold the furs to the white traders. Sometimes they bought blankets, or food, or clothing, but often they bought whisky. When they had whisky there was

always trouble. Then the fathers beat their children and men fought and killed each other.

Before long the game began to disappear and the Indians could not get meat to eat or skins and furs for clothing. Then they had to sell more of their land to the white people so they could pay the traders for the pork, flour, clothing, traps, guns, and whisky they bought. Finally there was no more land left in Iowa for the Indians to sell, and they all had to move away.

SOME HELPFUL THINGS TO DO

1. Make a model of an Indian tepee.
2. Make a model of an Indian wickiup.
3. Tell how the Indians moved their homes.
4. Make a list of the articles used by Indians for food.
5. Tell how the Indians prepared their food.
6. Make a list of Indian tools and weapons.
7. Have your teacher show you how to play some Indian games.

CHAPTER XIII

THE INDIAN AND THE FUR TRADE

THE lure of furs and lead brought Frenchmen, Englishmen, Spaniards, and Americans to the Iowa country to trade with the Indians. French control of the fur trade in Iowa began when Nicolas Perrot came to the Upper Mississippi Valley in 1685. You remember that he erected two trading houses, or forts, as they were called, across the river from Iowa. One of these was at Prairie du Chien and the other was in Illinois, not far from the present site of Dubuque.

Other Frenchmen following Perrot came to the Iowa country to trade for furs. The songs of French boatmen could be heard on the rivers of northeastern Iowa as they pushed their canoes into the Indian country. And over a long road across northern Iowa, the *Chemin des Voyageurs*, traders went afoot.

Prairie du Chien was the center of the fur trade during the French period. From here the packs of pelts (skins) were taken by boat over the Fox-Wisconsin waterway to Green Bay, and from there by the Great Lakes to Quebec or Montreal. Then many were shipped from these cities to far-off Europe.

After England won Canada from France, English

traders came to the Iowa country. They employed many of the French boatmen and trappers to help them. By giving the Indians many presents and selling

Courtesy of the American Commercial and Savings Bank, Davenport. Photo by C. & C. Photo Service

A Fur Trader and Indian in Iowa

them goods of high quality, they soon made the red men their friends.

After Iowa became a part of Spain in 1762, Spanish traders from St. Louis came to the Iowa country and

tried to get control of the fur trade. They wanted to keep all of the English traders out of the country west of the Mississippi River. They thought that a Spanish fort near the mouth of the Des Moines River would keep the English out of Iowa, but it was never built.

Before the Revolutionary War, Americans, who were still British subjects, began to come to the Upper Mississippi Valley. One of these was Jonathan Carver who came to Prairie du Chien in 1766 and spent three years in the new country. Peter Pond arrived from Connecticut in 1773, and traded for furs in northeastern Iowa and in Minnesota.

During the time that Spain owned Iowa, you remember that Julien Dubuque, Louis Honoré Tesson, and Basil Giard were given grants of land along the Mississippi River. You have already learned how they traded with the Indians and sent furs down the river to St. Louis. In 1799, Jean Baptiste Faribault, a Frenchman employed by an English company, built a trading post called "Redwood" about two hundred miles up the Des Moines River. He spent four years there and gathered many pelts for his company. Of course the Spaniards were very angry about this.

After the United States purchased this region, American traders, like the Spaniards before them, wanted to keep the English out. You remember perhaps that Lieutenant Pike warned English traders,

in what is now Minnesota, that they must obey the laws of the United States.

The President hoped that by building a trading house and fort in Iowa he could help the Americans get control of the trade. Fort Madison was built in 1808 for this purpose. At the end of the first year this trading house had furs and skins on hand to the value of $12,000. At the same time more than $7000 worth of deer skins, bear skins, otter skins, and tallow had been sent to St. Louis.

During the early part of the American period of the fur trade many independent traders came to Iowa. These included such men as George Davenport for whom the city of Davenport is named, Maurice Blondeau, Antoine Le Claire, Russell Farnham, and many others. Later the American Fur Company gained control of much of the Iowa trade. The buildings of this company at Keokuk were known as Rat Row.

The fur traders usually left for the Indian country in September or October. They took with them a supply of flour, tobacco, hatchets, knives, powder, lead, kettles, blankets, woolen dress goods, calico, and such trinkets as colored beads, ribbons, looking glasses, and silver ornaments. Traps for catching animals made up another important part of the cargo.

During the fall, winter, and early spring the trader

would collect pelts at his trading shack. Then, with his boats loaded with packs of muskrat, deer, beaver, bear, otter, and raccoon skins, he would set out down-

Courtesy of the American Commercial and Savings Bank, Davenport. Photo by C. & C. Photo Service

Hunting the Buffalo

stream to a trading post. From this point the pelts would be sent in barges to St. Louis.

Often the Indians would come to the trading post in the fall and secure a supply of goods for the winter.

Then in the spring they would return with furs to pay for these goods. When the Indians came to the trading post, they were usually painted in their most gaudy colors. Besides furs they often brought along jerked buffalo meat or venison, baskets, wild honey, and maple sugar to trade for the goods of the white man.

The Indians arranged their life to fit the seasons of the fur trade. They became more and more dependent on the traders for a living. After the winter hunt they returned to their villages in the spring. While the squaws planted gardens and raised a crop, the braves played or rested. The men did no more work until time to gather furs again.

After the white settlers began to come into Iowa the fur trade became less and less important. It followed the Indians westward as they were pushed out of Iowa. When the Sauks and Foxes were forced westward in central Iowa, trading posts were established at the present sites of Eddyville and Ottumwa. Many packs of fur from this region were sent to the dealers at St. Louis. On the Missouri River, trading posts were located at the present sites of Council Bluffs and Sioux City. In the early days, you remember, Manuel Lisa bought furs from the Indians on the Missouri slope. Later, Peter A. Sarpy was also a well-known trader in that region.

Although the fur trade was the most important

industry in Iowa for more than a hundred and fifty years, it had to give way to a more important industry, agriculture. Most boys to-day like to hunt and trap. You can imagine what fun the Indian boys had when they helped their fathers gather furs for the white trader.

SOME HELPFUL THINGS TO DO

1. Make a list of the articles which the white man traded for furs.

2. Find on a map five places in Iowa where trading posts were located.

3. Make a list of the articles which the Indian traded for the goods of the white man.

4. Write this sentence and fill in the blank: Peter A. Sarpy traded with Indians in Iowa along the _____ River.

5. Make a list of ten men who were fur traders in Iowa.

CHAPTER XIV

FIGHTING INDIANS AT OLD FORT MADISON

TWO years after Lieutenant Pike returned to St. Louis the government erected a trading post, or factory, as it was called, for the Sauk and Fox Indians. To protect this post a small fort with three blockhouses was built near-by. You remember that the British fur traders had gained great influence over the Indians of the Upper Mississippi Valley. President Jefferson thought that a fort in this region would help the Americans gain control of the fur trade.

Instead of building the fort at one of the places recommended by Lieutenant Pike, it was placed at the present site of Fort Madison, Iowa. Perhaps you have seen the stone chimney which marks the site of this old fort. The well which the soldiers dug and used may still be seen, but nothing else remains to remind us of the time that Indians and soldiers fought in this part of Iowa.

Early in the autumn of 1808, Lieutenant Alpha Kingsley came up the Mississippi with a company of soldiers to erect the fort and trading house. He had been told before he left Fort Belle Fontaine, above St. Louis, to select the best place he could find near the mouth of

C232M.

the Des Moines River for the post. The location he picked was really not very good, for high bluffs at the rear made it possible for the Indians to look down into the fort. Wooded ravines near-by also made good hiding places for the red men.

When Lieutenant Kingsley and his men arrived at this point they built some cabins for winter quarters and surrounded them with a stockade. During the winter months the soldiers were busy getting out logs from the surrounding timber for the fort and cabins. As they had no horses nor oxen, the men dragged the logs on sleds from the timber to their camp.

When the Indians heard what was going on, they did not like it. They wanted a trading post but no fort on their land. Black Hawk and some of his band came to the scene to complain to Lieutenant Kingsley. The Lieutenant tried to explain to Black Hawk that the government wanted to keep a few soldiers there as company for the traders. But the Indians were displeased.

While the soldiers worked, they kept their weapons close at hand. On one occasion when the soldiers were busy cutting down trees Black Hawk and some of his companions sneaked up and seized the guns. Then the Indians gave a loud shout. The soldiers, badly frightened, ran to get their muskets, but the Indians had all of them. Black Hawk thought this was a

great joke. He and all the Indians had a big laugh as they gave back the weapons.

The soldiers spent an anxious winter, for they did not know when the Indians might decide to make an attack. In the spring Lieutenant Kingsley heard a rumor that the Indians were about ready to swoop down on the post. By hard work the soldiers finished the blockhouses and the stockade so that they moved into the fort on April 14, 1809. Before this the post had been called Fort Belle Vue, but now it was renamed Fort Madison in honor of President James Madison.

All winter long the Indians had been plotting how they might capture the fort and kill the soldiers. In the fall they had stopped at the trading house to get supplies for the winter hunt. Game was scarce that winter, and this made the Indians all the more discontented. Spies kept them informed as to what the soldiers were doing, and they made many plans to attack the fort. Finally Black Hawk proposed a plan which the Indians decided to try.

He proposed that when they came back with their furs in the spring they would ask to give a dance within the stockade. At a given signal the warriors would remove their weapons from under their blankets and kill the soldiers. Then they would rob the store and help themselves to the garrison supplies. But an Indian who was a friend of one of the soldiers told

him about the plot. When the Indians came, the soldiers were ready.

When Pashepaho asked permission for the braves to give a dance inside the fort, Lieutenant Kingsley refused. As Black Hawk and his warriors outside crowded up to the gate they found a loaded cannon facing them. Beside it stood a soldier ready to fire. If he had touched the match the Indians would have been blown to pieces. Black Hawk was so angry at the failure of his plot that he took a war party in many canoes to fight the Osages three hundred miles away.

From a painting by George Catlin
Pashepaho

In August, 1809, Captain Horatio Stark came up the river to take command of Fort Madison. At that time there were eighty-one officers and men at the fort, and seven persons working in the trading post. During the two years following the arrival of Captain Stark the Indians made no further attempts to capture Fort Madison. From time to time certain officers and

men went back to St. Louis and others took their places.

Trouble began again after the defeat of Tecumseh at the Battle of Tippecanoe on November 7, 1811. Some Winnebagoes and Sauks and Foxes who had joined Tecumseh in distant Indiana came back to the Mississippi River country seeking revenge. Several times small groups swooped down on Fort Madison. Once a corporal was killed outside the fort and later a sentinel was shot.

The Indians grew bolder and bolder. Captain Stark sent to St. Louis for help, and Ensign Vasquez arrived with twelve men. Later Captain Stark was called away, and Lieutenant Thomas Hamilton was put in command of Fort Madison.

In September, 1812, two hundred or more Winnebagoes, Sauks, and Foxes surrounded the fort. One soldier, John Cox, was caught outside the stockade, and killed. The Indians burned some of the outlying buildings, and killed live stock. They then began to shoot burning arrows onto the roofs of the barracks. The soldiers were forced to make squirt guns out of their musket barrels to put out the fires. Fearing that the Indians would set fire to the trading post and thus burn the fort, Lieutenant Hamilton had the soldiers slip outside and burn the trading post one night when the wind was calm.

Once when several Indians crept into an old stable and began to fire out of it, Ensign Vasquez made "their yellow jackets fly" with a shot or two from the cannon. After five days the Indians gave up the attack and crossed the river. Only one soldier had been killed and one wounded, but several Indians had been seen to fall.

Photo by McIntire, Fort Madison

Marker on the Site of Old Fort Madison

But this attack was only a beginning. Twice in July, 1813, the Indians suddenly appeared. On the second visit they caught a corporal and three privates in an outlying blockhouse. Before they could escape they were killed and horribly mangled by the savages.

By this time Lieutenant Hamilton and his men were getting desperate. Many soldiers were sick, and supplies—firewood, powder, and shells—were running

low. The Lieutenant sent a report to St. Louis explaining the dangerous situation and asking for supplies, but before a reply could be received Indians in overwhelming numbers attacked the fort.

There was nothing to do but surrender or try to escape. Lieutenant Hamilton set part of his men to work digging a trench to the river. On the night of September 3, 1813, the soldiers carried the remaining supplies down the trench to the boats. The last man to leave the fort set fire to the buildings. Before the Indians realized what was happening Fort Madison was in flames, and the soldiers were safely on their way down the river. For years a tall chimney remained marking the site of the first fort in Iowa. The Indians called this spot *Potowonock*—the place of the fire.

SOME HELPFUL THINGS TO DO

1. Locate Fort Madison on a map.

2. Make a list of officers who were in command at Fort Madison.

CHAPTER XV

MAHASKA AND RANTCHEWAIME

ONE evening in the spring of 1824, before there were any white settlers living in Iowa, an Indian made a camp for the night on the prairie near the mouth of the Des Moines River. This was Mahaska, whose name meant White Cloud in English. He was the chief of the Iowa tribe of Indians.

His father, old Mauhawgaw, the Wounding Arrow, had led the Iowas into the Iowa country only a few years before. Soon afterward a band of Sioux Indians visited his village and invited the Iowa chief to a feast. Mauhawgaw accepted, but the Sioux were really enemies, and when he came to their feast, they killed him.

The Iowa Indians were very angry, of course. They sent a war party against the Sioux, and Mahaska brought home the scalp of the Sioux chief. Thus it was that Mahaska had become the chief of the Iowas.

Mahaska looked like a chief. He was over six feet tall, strong, and good-looking. Whether in war against enemies, or hunting the buffalo on the prairie, or in the games the young Indian men enjoyed, Mahaska was a leader. He had already led his warriors in fully eighteen battles, and he had never been defeated.

This evening, however, Mahaska was not thinking of

war. None of his warriors were with him. He was on his way to join a party of Indians and white men who were going to Washington to see the President, the great chief of the white men. He would see how the white men lived and whether there were as many of them as people told him.

From a lithographed copy of a painting by C. B. King

Mahaska

He had killed a deer and sat roasting a piece of the venison before his little camp fire. How good the meat smelled as it cooked and how hungry he was. Around him on the prairie the grass was green and the flowers were blooming. Suddenly some one touched him on the shoulder. He turned around quickly, thinking it might be a Sioux warrior who had crept up to kill him. Instead he saw Rantchewaime, one of his wives, standing there. Of course he was surprised, for he had left his seven wives and his children in his village on the Des Moines River to plant and harvest the corn, beans, and pumpkins they would need next winter.

But Mahaska liked Rantchewaime very much and perhaps he was lonely on the prairie all by himself. Perhaps he was afraid to send her home alone for fear she would be killed by the wolves or by the Sioux or other Indians. He told Rantchewaime that she might go with him to Washington to shake hands with the Great Father, as the Indians called the President. The next day they started off together. As they went on they met other Indians who had also been invited to visit the President, until there were nineteen chiefs or warriors, four Indian women, six interpreters, and several white men to show them all the wonderful things in the white men's country. It was very different from what Mahaska and Rantchewaime had at home. They did not eat at a table nor did they have carpets, or stoves, or glass windows at home in the Iowa country.

One night while Mahaska and Rantchewaime were in Washington the agent heard a great noise in their room and went to see what was the matter. When he opened the door he found that Mahaska had been drinking and was beating Rantchewaime. When he saw the agent, Mahaska was ashamed. He opened the window, stepped out, and fell, breaking his arm. You see he had never been in a house two stories high before, and he did not know he would fall and get hurt.

The very next day, however, Mahaska rode horse-

back around Washington. Of course his arm hurt him but a warrior was not supposed to stop for pain. Soon after this accident an artist painted Mahaska's portrait. You can see in the portrait that his broken arm was hurting him. The same painter also made a picture of Rantchewaime who was considered a very beautiful Indian woman.

We do not know whether Rantchewaime got to see the President or not, but Mahaska did, and he and another chief sold some of their land in Missouri to the white men. In return the tribe was to get five hundred dollars in cash and the same amount each year for ten years. They were also to receive farming tools, blankets, and cattle, for Mahaska promised the President to live in peace. Then Mahaska and Rantchewaime went back to Iowa. Rantchewaime told the other Indian women wonderful stories of the white people and their houses. Mahaska built a large log house and decided to plant cornfields instead of going on the warpath.

It was not long, however, before a terrible thing happened. One day Mahaska and Rantchewaime were riding across the prairie. Rantchewaime was carrying before her on her pony a little son about four years old. Mahaska rode ahead to see if there were enemies around. When he looked back he could not see Rantchewaime anywhere. He turned and rode

back to look for her. First he saw the pony and then he saw his wife and little boy lying on the ground. The little boy said, "Mother is asleep," but Rantchewaime had been killed by a fall from her horse.

From a lithographed copy of a painting by C. B. King

Rantchewaime

Mahaska was very sad. He took his little boy and the body of his beautiful wife to his home. Then he prepared for her funeral. He took all the presents Rantchewaime had been given by the white people and put them in a rude box with her body. Then the Indians put this on a high platform to bring her as near to the Great Spirit as possible.

Next Mahaska killed a dog and invited his warriors to a feast. After this he killed another dog and a horse and left their bodies near the platform. The horse was to carry Rantchewaime to the happy hunting ground and the dog was to hunt deer for her. Rantchewaime was a very good woman. She prayed to the Great Spirit, who was the only God she knew, and she would give her last blanket or piece of meat to anyone who needed it.

Mahaska missed Rantchewaime, but he was a chief and he had his work to do. In 1825 he attended a great council of the Indians at Prairie du Chien. Here he tried to get the Indians to live in peace, as he had promised the President he would do.

In 1833, only nine years after Mahaska had visited Washington, a chief of the Iowa Indians was killed by the Omaha Indians. The Iowas asked Mahaska to lead a war party against the men who had killed their chief, but Mahaska refused. He had promised the President not to go to war, and he kept his promise. Some of the Iowa warriors, however, killed six of the Omahas. When General William Clark, the "Red Head Chief," came to arrest the guilty Indians, Mahaska helped him, for he knew that the Indians had disobeyed both him and the Indian agent and deserved to be punished.

Of course the Indians who had been arrested were very angry at Mahaska, and the next year, when they got out of prison, they killed him. Mahaska was a very good chief and tried hard to live in peace with other Indians and with the white men, but it was not easy. The Indians were not used to the white men's laws, and some of the white men treated the Indians very badly.

After Mahaska's death, his son, also named Mahaska, became the chief of the Iowa Indians. He also was a

good chief but not as good as his father had been. One day when this younger Mahaska was in Washington on some business for the tribe, he was shown several paintings of Indians. Among them were pictures of Mahaska, his father, and also one of Rantchewaime, his mother. He pointed out his father's picture at once, but he did not remember his mother very well, for he had been only a little boy when she was killed. At first he pointed to a picture of another Indian woman and thought it was his mother, but finally he found the right one. He said he remembered her fan. He was very much pleased to see how his mother looked, and he asked for a copy of her picture to take home to Iowa.

SOME HELPFUL THINGS TO DO

1. Locate the Des Moines River.

2. Write this sentence and fill in the blanks: When Mahaska visited Washington, _____ _____ was President of the United States.

CHAPTER XVI

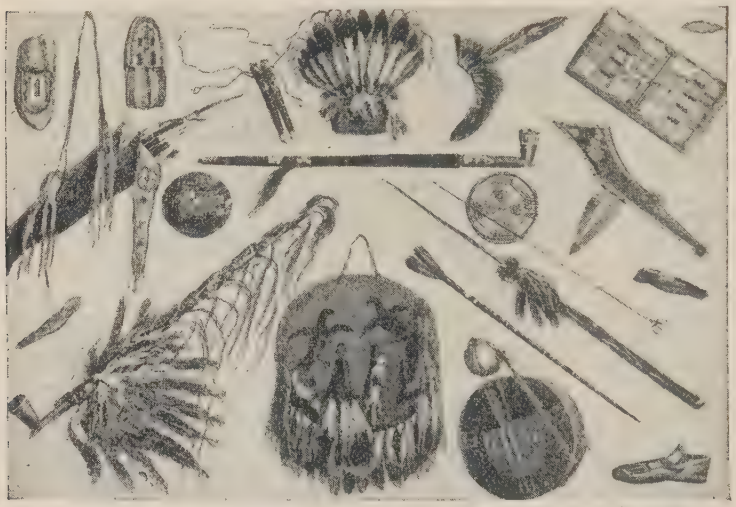
ON THE WARPATH

THE Sauks and Foxes, like the Sioux, were a brave and warlike people. From their earliest appearance in the Mississippi Valley their story is one of savage strife. You remember how they resisted the advance of the French traders. In the War of 1812 some of them fought with the British against the Americans, and their repeated attacks upon Fort Madison, you recall, forced the garrison to abandon this post.

The story is told that they swept aside the Iowa tribe in one heroic battle near the present site of Iowaville. According to this story the Sauks and Foxes led by Pashepaho and Black Hawk set out to attack the Iowas. They crept up within sight of the village of their enemy and lay in hiding. Soon they saw that the Iowa braves were engaged in running races, and had left their weapons in the village.

One band of the Sauks and Foxes led by Pashepaho rushed upon the defenseless Indians on the race course. Another group under Black Hawk attacked the village. The Iowa warriors fought bravely but soon were forced to yield. They never recovered from this blow.

Many clashes took place in Iowa between the Sioux and the Sauks and Foxes. War parties from one tribe or the other would dash into the country of their enemy, strike a sudden blow on some unsuspecting village or hunting party, and take as many scalps as



From a painting by Charles Bodmer

Indian Implements and Arms

they could. Then they would hurry back into their own country to escape from the enemy.

According to Indian tradition one great battle between the Sioux and the Sauks and Foxes took place on a bluff south of the present city of Dubuque. This bluff was nearly two hundred feet high and on the side next to the river was almost straight up and down.

On this occasion the Sioux, outnumbered, fled to the top of this bluff, and threw up a pile of logs and brush for protection. The Sauks and Foxes waited until night, then under the cover of darkness crept up the hill. They set fire to the brush, and as the Sioux warriors were exposed by the light, shot them down.

Then the Sauks and Foxes, waving their spears and tomahawks, rushed upon their foes. The combat on the top of the bluff was short and terrible. The Sioux, overpowered and cut off from escape, were driven to the brink of the cliff. There they were beaten to death or hurled headlong on the rocks below. Not one escaped.

At other times the Sioux were the victors. And so the warfare continued. Sometimes trouble arose over stolen horses, and sometimes a lone Indian was caught by a band of the enemy and killed. More often the clashes occurred when the trails of hunting parties happened to cross.

In the summer of 1825 the government tried to get the Indians in Iowa as well as throughout all the Upper Mississippi Valley to bury the tomahawk. All of the tribes in this region were invited to come to Prairie du Chien for a council. William Clark of Missouri and Lewis Cass of Michigan represented the United States.

Indians came by the thousands and camped on the prairie, on islands in the Mississippi, and across on

From a painting by J. O. Lewis

The Great Council of 1825

the Iowa shore where the town of McGregor is now located.

The Sauks and Foxes and the Iowas were the last to arrive. They came up the Mississippi in a great fleet of some seventy canoes. Many of the warriors had a long tuft of red horse hair tied at their elbows, and wore a necklace of grizzly-bear claws. Except for a scalp lock their heads were shaved and painted. They were practically naked. Some carried long iron-shod lances; others were armed with clubs, guns, and knives.

When they landed they were greeted as friends by many Indians, but the Sioux stood apart scowling. Keokuk stood like a prince, majestic and frowning.

The council was held near old Fort Crawford. Clark and Cass with the Indian agents and their interpreters sat on a raised platform. In front of them in a great semicircle sat the chiefs, and back of them the braves and warriors. On the fringe of the crowd were the Indian women and boys and girls. At one side sat the soldiers from the fort in their blue coats, white trousers, and high "tarbucket" caps.

Clark and Cass made speeches and the chiefs replied. Then they smoked the pipe of peace, and the white men gave the Indians presents of beef, bread, corn, salt, sugar, tobacco, and a little whisky.

After several days of discussion the Indians agreed

not to go hunting on the lands of other tribes and to live at peace forever.

The Sioux in Iowa agreed to stay north of a line beginning at the mouth of the Upper Iowa River and extending across the state to the Big Sioux River and down that stream to the Missouri. The Sauks and Foxes promised to stay south of this line. Neither tribe, however, kept its promise very long. Scarcely two years passed before the Sioux and the Sauks and Foxes were fighting again.

In the spring of 1830, after the Sauks and Foxes had killed some Sioux rivals near the Cedar River in Iowa, Joseph M. Street, the Indian agent, asked both groups to come to Prairie du Chien and settle their quarrel. On the day the Sauks and Foxes planned to arrive, a Sioux war party went down the river about fifteen miles and lay in ambush. After sunset the Sauks and Foxes arrived and prepared to camp for the night. While they were unloading their canoes the Sioux jumped to their feet and with a horrible yell fell upon their victims. Only one brave and a boy escaped.

After this affair another council was held at Prairie du Chien that same year, 1830, to put a stop to these feuds in Iowa. This time a neutral zone forty miles wide was established between the Sioux and the Sauks

and Foxes. Surely a "Neutral Ground," as it was called, as wide as this would keep these Indians apart. But even this failed.

In 1831 a war party of Sauks and Foxes, eager for revenge, went up the Mississippi. From the bluffs opposite Prairie du Chien their spies saw a camp of Sioux almost under the guns of old Fort Crawford. Waiting until night, the Sauks and Foxes stripped themselves of everything except the girdles holding their tomahawks and scalping knives. Then they swam across the river. Stealthily they crept up to the Sioux camp. While their enemies lay asleep they killed seventeen chiefs and braves, besides some women and children. Before the Sioux knew what had happened the Sauks and Foxes had escaped. Crossing the river, they leaped into their canoes and returned to their villages in Iowa.

And so the warfare continued. Sometimes the Sioux were victorious, at other times the Sauks and Foxes. When the white settlers began to pour into Iowa after the Black Hawk War the clashes became less frequent. The government, too, built forts in Iowa to keep the Indians at peace and to protect the settlers. Fort Atkinson in the Neutral Ground, Fort Des Moines at the Raccoon Forks, Fort Croghan at Council Bluffs, and later Fort Dodge on the site of the present city of

that name all helped to remind the Indian that he must live in peace. Otherwise the soldiers of the white man would punish him.

Sometimes, even to-day, arrowheads, spearheads, and stone hatchets are found where the Indians long ago fought their battles in Iowa.

SOME HELPFUL THINGS TO DO

1. Make a list of forts which were built in Iowa.
2. Explain the purpose of the "Neutral Ground" in Iowa.
3. Describe the Great Council of 1825 at Prairie du Chien.

CHAPTER XVII

BLACK HAWK AND KEOKUK

WHEN the American traders first came to the Iowa country they found the Sauk and Fox Indians living in villages along the Mississippi River. Lieutenant Pike on his journey up the Mississippi in 1805 found two villages of the Sauks on the east or Illinois side of the river, and two on the west side of the river in what is now Iowa. He also noticed three villages of the Foxes west of the Mississippi. At that time there were about four thousand of these Indians, half of whom were boys and girls.

One of the largest Sauk villages, called Saukenuk, was located a short distance below the present site of Rock Island. Here Black Hawk was born in 1767, and Keokuk about thirteen years later. Neither of these Indians was born a chief, but both became chiefs through their own ability.

At the age of fifteen Black Hawk killed a brave in a battle with the Osage Indians, and two years later he was the leader of a war party. Keokuk, too, at the age of fifteen killed a Sioux warrior, and was admitted to the circle of the braves.

As they grew up Black Hawk and Keokuk became

rivals. Black Hawk was about five feet eight inches in height, thin, and wiry. Keokuk was tall and portly. He was fond of wearing good clothes and liked fine horses. Black Hawk became a great warrior, but Keokuk was a better orator.

From a lithographed copy of a painting by C. B. King

Black Hawk

When five headmen of the Sauks and Foxes returned to Saukenuk from St. Louis in 1804 and said that they had promised to give up their land in Illinois to the white men, Black Hawk was very angry. He said that they had no right to do this without the consent of the tribe.

From this time on Black Hawk was an enemy of the Americans. You have already read how again and again he led attacks on Fort Madison. Black Hawk and his band joined the British army for a time during the War of 1812, but later they returned to Saukenuk.

Keokuk and his followers remained neutral, but

Black Hawk continued to help the British. In the spring of 1814 the Americans sent soldiers up the Mississippi from St. Louis to build a fort at Prairie du Chien. Later in the summer, when more soldiers were on their way up the river to this fort, Black Hawk and his band attacked them above Rock Island. Several of the Americans were killed, and the rest hurried back to St. Louis. In the meantime the British captured the fort at Prairie du Chien.

In the fall, Major Zachary Taylor, who later became President Taylor, came up the Mississippi River with more than three hundred soldiers to punish the Indians at Rock Island. But with the help of the British who brought cannon from Prairie du Chien the Indians forced Major Taylor to retreat. This battle was fought on Credit Island which is now a park of the city of Davenport.

When the War of 1812 ended, Black Hawk, it is said, cried like a child. He had cast his lot with the British who had lost. But Keokuk was joyful. He had been friendly to the Americans who had won.

No sooner was the war over than the Americans sent more soldiers up the Mississippi River. This time they built a fort on Rock Island and named it Fort Armstrong. They also built another fort at Prairie du Chien which was named Fort Crawford. The Sauks

and Foxes did not want a fort at Rock Island. They said that a Good Spirit lived in a cave on the island and that the soldiers would frighten it away.

Soon Americans began to come into the region near the fort. As more settlers came they wanted the land of the Indians. Finally the Sauks and Foxes were ordered to move across the Mississippi into Iowa. Keokuk and his band went peaceably, but Black Hawk and his followers refused to go. More soldiers were sent up the river from St. Louis, and volunteers started toward Saukenuk from different parts of Illinois to expel the Indians. Then Black Hawk and his band slipped across the Mississippi into Iowa. This happened in 1831.

It was too late to plant another crop of beans and corn, and that winter Black Hawk's band suffered for want of food. The old chief, who was now sixty-five, decided to try to regain his former home in Illinois. He was told by a half-breed prophet that other tribes would join him and that the British would help if he would lead an attack against the Americans.

In the spring of 1832, Black Hawk and his warriors went to the camp of Keokuk on the Iowa River to get more braves to join them. He planted a war post and his warriors danced until they were worn out. Then Black Hawk made a speech. He told about the wrongs

they had suffered and urged Keokuk and his braves to join them in driving out the whites. Keokuk's braves demanded that they be led on the warpath.

Then Keokuk spoke. He told about the numbers of the whites. In any contest, he said, where their numbers were so unequal, the Indians would fail. But, as their chief, he would lead them to war if they would put all of the women and children and the old people to death before they started. "We dare not take them with us," he said, "for they would hinder us, and we cannot leave them behind to starve."

When Keokuk's warriors heard this they decided to stay at home. Black Hawk was sorry that Keokuk would not help him. He and his followers went on across the Mississippi alone.

In the war which followed many of Black Hawk's warriors were killed. When they tried to recross the Mississippi into Iowa, the white soldiers fired upon them and killed women and children as well as warriors.

Black Hawk himself was captured. He was taken from Fort Crawford to Jefferson Barracks at St. Louis. Then he was taken on a long trip to Washington, where he met President Jackson. He was told that he could go home to Iowa, if he would promise not to make war on the white people, but he was not to be chief. Keokuk

was to be the leading chief of the Sauks and Foxes because he had not made war on the whites.

Then Black Hawk was taken to other cities. He was treated very well and given presents. At New York he saw a man go up in a balloon. He thought the man was going to see the Great Spirit.

When Black Hawk was taken back to Rock Island, all the Sauks and Foxes were invited to a meeting. Keokuk, of course, was there. He came at the head of twenty canoes, with an American flag on his own canoe. Major Garland told the Indians that Black Hawk was not free, and that they were to obey Keokuk and not Black Hawk. Black Hawk was very sad, but he knew he would have to do what the white officers told him. He had no warriors any more, he said. He wanted to live with his family and be at peace with both whites and Indians.

Black Hawk lived for a few years in a little cabin on the Des Moines River with his wife, his two sons, and a beautiful daughter named Namequa. Mr. Joseph M. Street, the Indian agent, who had charge of the Sauks and Foxes, was sorry for Black Hawk. He was kind to the old man, who was very poor. Among other things he gave him a cow, and Black Hawk's wife learned to milk; so the family had milk to drink. This was very unusual, for the Indians had not learned to keep cows for milk and butter.

On the fourth of July, 1838, just after Iowa had been made a territory, Black Hawk was invited to Fort Madison. This was a town which had been named for the fort from which Black Hawk had helped to drive the American soldiers. Now the white people were glad to see him.

They knew that he had fought because he thought he was helping his own people. Here Black Hawk made a speech. He told the people he was glad to be friends with them. He told them, too, how he had lived all his life along the Mississippi River and how he loved the home of his people.

Then the old chief went back to his cabin on the Des Moines River. He was now more than seventy years old. His heart was sad, for he knew that his people would soon have to leave Iowa as they had been driven from Illinois.

In October, 1838, Black Hawk became very ill. His wife took good care of him, but he soon died. He was buried near his home. The Indians put his body on top of the ground. It was dressed in a soldier's uniform, which President Jackson had given him. His medals, cane, swords, and other things were placed with the body and blankets were wrapped around it. Then boards were put up over the body and sod was piled over it all. An American flag was placed over the grave.

But the American flag could not protect Black Hawk from the white people. They had taken his land, and after he was dead a white man took his bones from the grave. For a while the sons of Black Hawk tried to get them back, but they were finally burned in a fire at Burlington.

After the Black Hawk War, Keokuk was the principal leader of the Sauks and Foxes. The white men paid him the money promised to the tribes for the land they had given up in Iowa. After Black Hawk's death his followers accused Keokuk of stealing the money due them. Hard Fish was the leader of this group and tried to get the government to pay the money to the warriors. Once Nahseuskuk, the son of Black Hawk, became so angry that he stabbed Keokuk.

From a daguerreotype taken in St. Louis in 1847

Keokuk at the Age of Sixty-seven

In the fall of 1845 Keokuk led his people to Kansas where the government had given them a new home in place of their land in Iowa. There Keokuk died just ten years after Black Hawk's death.

SOME HELPFUL THINGS TO DO

1. Locate Black Hawk County on a map of Iowa.

2. Locate Keokuk County and the city of Keokuk on a map of Iowa.

3. Have your teacher read you the chapters on "The War Dance on the Iowa," "The Black Hawk War," and "The Black Hawk Purchase," in Cole's *A History of the People of Iowa.*

CHAPTER XVIII

THE INDIAN SCHOOL ON YELLOW RIVER

AT the close of the Black Hawk War in 1832 the Winnebago Indians agreed to give up their land in Illinois and in Wisconsin south of the Wisconsin River. In exchange for this the government promised to give them a certain amount of money and a new home in Iowa in the Neutral Ground.

The government also promised to build a school for the Winnebago boys and girls somewhere near Fort Crawford. This school was to be in charge of Joseph M. Street, the Indian agent at Prairie du Chien. Hoping to draw the Indians across the Mississippi, he chose a place for the school on Yellow River in Iowa, about ten miles from Fort Crawford. There workmen built a two-story stone schoolhouse, and some log buildings. The schoolhouse had a large chimney in the center and a great fireplace in every room.

Here school began in the spring of 1835. A minister named David Lowry was the teacher. This school was not much like our schools to-day. In the first place some of the Indian children stayed in the school all the time. They were given their meals there and slept there. The white people wanted to show these Indian

children how to eat at a table and how to sleep in a bed instead of on the floor. Of course the United States government paid for everything.

If the children went home at night to the tepees of their fathers and mothers, they were given pork, salt, and meal to take home with them. So the whole family got some benefit when the children went to school. In addition the government provided clothes for all the children who came to school. If a boy needed a new shirt or a girl needed a dress, the teacher gave them these garments. But I imagine that their mothers never washed or mended their clothes.

Many of the Indians did not want their children to go to school. They liked the way they had always lived, and they wanted their children to live like Indians and not like white people. At first only six little Indians came to school. They found that the white teachers were kind and they had good things to eat, so more of them came. Sometimes there were thirty or forty at school. Once there were seventy-nine. Of course this meant that the government had to provide more teachers.

The first thing these Indian children had to do was to learn to speak English. Then they had to learn to read, write, and spell. Some of them even studied geography and arithmetic. When they grew tired of studying their books, the boys were taught to work

in the garden or on the farm and the girls learned to sew. They made dresses, aprons, shirts, and many other things. Most of the girls liked to sew, but the boys did not like to hoe in the garden or plow. The Indian women always did this work, and the boys did not like to do squaws' work.

All the children loved Mrs. Lowry, and would be good when she was with them, though they were sometimes very unruly with the other teachers. They would go into her room and sit on the floor until she could hardly walk around. You see the Indians did not have chairs at home, so they sat on the floor in the schoolroom much of the time.

Sometimes these Winnebago Indians spent all the money the government gave them for whisky. Then their wives and children had nothing to eat. Mr. Street and Mr. Lowry tried to show the Indian boys how to farm. They wanted them to learn to raise corn and potatoes and hogs and cattle so they would not be hungry. The government sent a man to run a farm near the school so that the boys could see what a white farmer did.

But neither the school nor the farm made much change in the way the Indians lived. The fathers and mothers did not care whether the children went to school or not. They let them stay at home as much as they pleased. You know you can not learn much

at school if you are absent most of the time. The children soon forgot all they had learned at school for there were no books at home.

When the school on Yellow River was only five years old, the United States government decided to move the Winnebago Indians farther west. Of course the school had to go too, so the buildings on Yellow River were sold to white men. In 1840 a new school and farm were opened on Turkey River near the present site of the town called Fort Atkinson.

The man who was in charge of the farm here planted corn, wheat, potatoes, beans, turnips, buckwheat, and oats. The Indian men refused to do any of the farm work. They left this to the white men and the squaws. But they were always willing to eat the corn and potatoes and other things from the farm. Indeed they wanted to eat the corn which had been saved for seed, and they wanted to kill the work oxen for meat.

Finally the white people wanted this land, too; so in 1848 the Winnebago Indians were moved to Minnesota. The school was closed and the buildings and farm were sold.

SOME HELPFUL THINGS TO DO

1. Locate the Yellow River in Iowa.
2. Locate the present town of Fort Atkinson.

3. Make a list of the articles made by the Indian girls at the school on Yellow River.

4. Write this sentence and fill in the blanks: At the school on Yellow River the Indian boys and girls studied _____, _____, _____, _____, _____.

5. Locate Turkey River on a map of Iowa, and write the names of the counties through which it flows.

CHAPTER XIX

JOSEPH M. STREET—INDIAN AGENT

WHILE the Indians lived by themselves, they knew how to do things very well. But when the white men came, there were many things the Indians did not understand. They did not know about the white man's goods or his money. They did not know about the white man's laws. Often they did not understand what the white man said. They could not read or write.

To help the Indians, the United States government sent out white men to live among the Indians and explain the things they did not understand. These men were called Indian agents. Some of them were not honest and stole from the Indians; but those who were sent to the Indians in Iowa were usually good men.

There were many things for the agents to do. They tried to keep the Indians from going to war either against the white people or against other tribes. If the government paid the Indians money for their lands, the agent saw that this was paid to the chief men of each village. But the hardest work was to see that the white traders did not cheat the Indians.

A trader might do this by charging very high prices for very cheap goods. Sometimes traders took whisky with them and made the Indians drunk. Then they could get the Indians' money for very little in goods. The government knew that whisky was bad for the Indians and Congress made a law that no person should take whisky into the Indian country. But there were only two or three agents in Iowa at a time, so you see they had a hard time to see that whisky was not brought to the Indians.

From a portrait painted in 1815
Joseph M. Street

One of the best of the Indian agents in Iowa was Joseph M. Street. He was sent to Prairie du Chien in 1827 to look after the Indians there. At first he was paid $1200 a year, and later this was raised to $1500.

The work of the agent at Prairie du Chien was very hard. The Winnebago Indians were angry because the white men were taking their lands for the lead mines and for farms. Once some Menominee Indians fell upon a party of Fox Indians who were coming up to see Agent Street. During the Black

Hawk War, the agent to the Sauk and Fox Indians, a man named Felix St. Vrain, was killed by the Indians. So you see being an Indian agent was not only hard work; it was sometimes dangerous.

About 1834, just after he had started the school on Yellow River, Agent Street was sent to Fort Armstrong on Rock Island. Two years earlier the Sauk and Fox Indians had sold their land along the Iowa side of the Mississippi River. Mr. Street was to see that they moved away from this land.

In the year 1839, just after Iowa had been made a territory, Mr. Street and his family moved to a new home on the Des Moines River, where the town of Agency now stands.

This Indian agency, as it was called, was a little village. There was a large council house where Mr. Street met the Indians. There were also shops for the blacksmiths and carpenters, a frame house for the agent and his family, and some log houses for the white men who worked for the agent. There was also a farm, and some distance away there were two mills where wheat was ground into flour and corn into meal.

The Sauk and Fox Indians were scattered around this agency in little villages sometimes many miles apart. If they intended to stay in the village for several months, they built wickiups. At this time Keokuk, Appanoose, Wapello, and Poweshiek were

four of their chiefs. You will see that there is an Iowa county named after each one of these Indians.

The government decided not to start a school here for the children, but it fenced several farms and sent men to take care of them. But the Indian men would not try to farm. They even tore down the fences and turned their ponies in to feed on the wheat stacks. As usual, though, they liked to eat things after the white men and the squaws had done the work. The Indian braves liked watermelons better than anything else raised on the farm.

Mr. Street soon found that some of the white men were selling whisky to the red men. This was very bad for the Indians, for then they lost their money, and their wives and children did not have blankets or food in the winter.

Perhaps you know that the United States government paid the Indians some money every year. This money was supposed to pay for the lands the Indians had given up and it was called an *annuity*. When this money came in 1839, a hundred white traders gathered around and soon had $15,000 of the Indians' money.

One of the interpreters of Agent Street here was a man named Josiah Smart. He had lived among the Indians for a long time and had married an Indian woman. Josiah Smart had been at Keokuk's village

in 1832, when Black Hawk made a speech asking Keokuk to help make war on the whites, and Keokuk refused.

In 1840 Mr. Street died at the agency. The Indians liked him and were sorry he died. They came to his funeral. Two years later, just before the Indian Chief Wapello died, he asked to be buried near his "white father," as the Indians called Agent Street. These two graves of the white man and the red man were close to the agency house, and later the Indians paid $1000 for this land and gave it to Mrs. Street.

From a lithographed copy of a painting by C. B. King

Chief Wapello

After Mr. Street's death his son-in-law, Lieutenant John Beach, became the agent of the Sauk and Fox Indians. Lieutenant Beach went with the Indians when the government moved the Sauks and Foxes to Fort Des Moines at the mouth of the Raccoon River, and later he went with them to Kansas.

There were a number of other Indian agents in Iowa. You remember that David Lowry, a Presby-

terian missionary, who was for a time in charge of the school on Yellow River, also served as agent for the Winnebago Indians. James R. McGregor, for whom McGregor, Iowa, was named, and Jonathan E. Fletcher were two other agents of the Winnebagoes.

Then there were agents for the Potawatami Indians, who lived for a time in western Iowa. The first of these was Dr. Edwin James who, in 1837, came out to where Council Bluffs now stands. When he left, Stephen Cooper became the agent.

All of these agents had the same trouble with the Indians and the traders that Joseph M. Street had. The traders often cheated the Indians out of the money the government gave them for their lands. They also sold whisky to the Indians, although this was forbidden by law. The agents tried to prevent this, but they were not successful. Even Joseph M. Street was unable to protect the Indians from the white men.

SOME HELPFUL THINGS TO DO

1. Write this sentence filling in the blank: Agency is located in _____ County.

2. Locate the following counties: Appanoose, Wapello, and Poweshiek.

3. Write the names of the county seat of each of these three counties.

4. Write this sentence and fill in the blanks: Joseph M. Street was Indian agent at _____, _____, and _____.

5. Make a list of the Indian tribes named in this story.

6. Write a paragraph about the work of an Indian agent, and make a list of the Indian agents named in this story.

CHAPTER XX

HOW THE INDIANS LOST IOWA

AS WHITE settlers began to come to Iowa the Indians again and again were compelled to bid farewell to their native villages and to move to new homes. Even before white settlers were allowed to live in Iowa, the Sauks and Foxes in 1824 gave up a triangular shaped region in what is now Lee County for the half-breeds. But white traders soon gained control of this land.

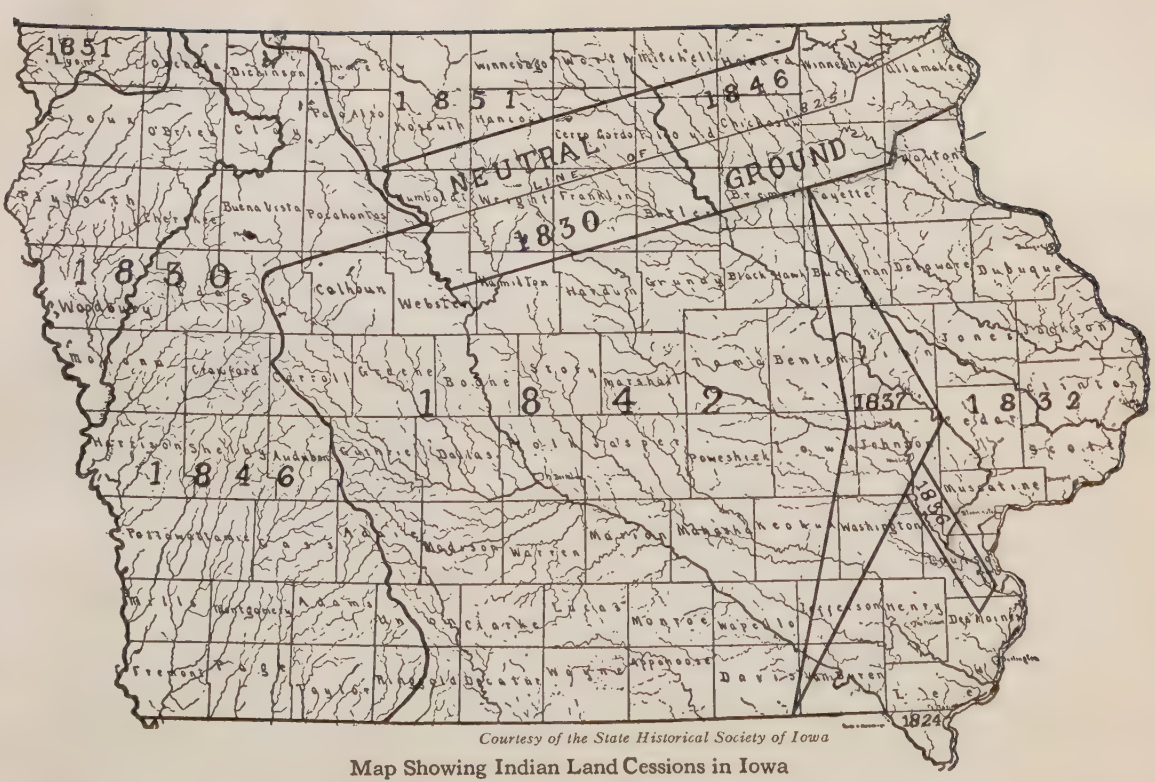
You have already learned how the Sioux and the Sauks and Foxes, in 1830, each gave up a strip of land twenty miles wide in northeastern Iowa to the government to form a neutral area between them. At the same time the Indians in western Iowa gave up their claims to the Missouri slope. Later the Winnebagoes were moved over from Wisconsin into the Neutral Ground, and the Potawatamis with some of their kinsmen, the Ottawas and Chippewas, were brought from Illinois to occupy the government-owned land in southwestern Iowa.

At the close of the Black Hawk War, in 1832, the Sauks and Foxes gave up a strip of land along the Mississippi River. This was about fifty miles wide and

extended from the Neutral Ground on the north to Missouri on the south. This picture shows the treaty

From a mural by H. Thompson. Courtesy, American Commercial and Savings Bank, Davenport. Photo by Bawden Bros., Inc.

The Black Hawk Purchase Treaty Council



Courtesy of the State Historical Society of Iowa

Map Showing Indian Land Cessions in Iowa

council at which the Indians agreed to give up their land. It was held at the present site of Davenport. General Winfield Scott and Governor John Reynolds of Illinois represented the United States. Antoine Le Claire was the interpreter. The land secured from the Indians at this council was first called *Scott's Purchase* and later the *Black Hawk Purchase.*

So many white settlers moved into this strip that in 1837 the government made another purchase from the Sauks and Foxes. This tract lay west of the Black Hawk Purchase. You will notice on the map that the western boundary of the Black Hawk Purchase was crooked. As the new purchase was about twenty-five miles wide in the middle and tapered off at either end it made the boundary between the land of the government and the Indian land to the west almost straight.

A year earlier, that is in 1836, the four hundred square miles on the Iowa River, known as Keokuk's Reserve, had been sold to the government. This was the tract that had been given to Keokuk and his band because they did not join Black Hawk in his war against the whites.

The government obtained the land from the Indians by treaty councils, some held in Washington and others in the land of the Indians. The President sent delegates to represent the United States and the tribes were

represented by their chiefs. In exchange for the land the government usually agreed to pay a certain amount of money to the Indians and to give them certain goods such as blankets, cloth, tobacco, powder, and salt. Sometimes, too, the government promised to build a blacksmith shop, to lay out farms, to establish a school, and to help move them to their new home.

The council of 1842, at which the Sauks and Foxes agreed to give up the rest of their land in Iowa, was held at Agency City about six miles east of the present city of Ottumwa. A large tent was erected for the ceremony. Captain James Allen was there with a company of dragoons from Fort Des Moines to keep order. John Chambers, governor of the territory of Iowa, represented the United States. He was dressed in the showy uniform of a brigadier general to impress the Indians. During the council he occupied a seat on a raised platform at one end of the tent. Near him sat the interpreter, Antoine Le Claire, and some other white men. In front of the platform was a circular row of seats for the chiefs.

The Indians wore their best blankets, gaily decorated with fantastic figures. Some had a headdress of red-dyed horse hair tied to the scalp lock. Others had feathers and fine plumage in their hair. Many wore jingling bracelets on their wrists and dangles or rings in their ears. They carried fancy war clubs and spears

decorated with colored feathers. Fringed leggins and deerskin shirts ornamented with porcupine quills completed their costume.

Governor Chambers made a speech, and the interpreter explained it to the Indians, sentence by sentence, as he went along. Then the chiefs replied, and Mr. Le Claire translated their words to the whites. The Indians told about the great green meadows of their Iowa home, the fine groves of sycamore and walnut trees along the streams, and the beauty of the prairie flowers. No other land, they thought, could be so fine.

The council lasted many days. At last, on October 11, 1842, the treaty was signed. The government agreed to pay the debts of the tribes to the traders and $40,000 a year for several years. For this amount the Sauks and Foxes promised to give up nearly one third of the area of Iowa. The Indians agreed to vacate the land as far west as a line north and south through the Red Rocks in Marion County, by May 1, 1843. They promised also to give up the rest of the tract in 1845, and to move to Kansas. In the story about the Tama Indians you will learn how they kept their promise.

At the close of the council Governor Chambers advised the Indians to live at peace and to leave whisky alone. He told them that they should learn to work, as this would keep them out of trouble and

enable them to have whatever they needed. The braves listened to this advice but didn't care much for it. The idea that they in their gay blankets and feathers should work like squaws sounded ridiculous.

In 1846 the government made a treaty with the Potawatamis by which they agreed to move from

From a drawing by C. P. Hexom

Old Fort Atkinson

Iowa to Kansas. During the same year the Winnebagoes promised to give up their home in the Neutral Ground for a new reservation in Minnesota. The Potawatamis soon took up their march to Kansas, and the Winnebagoes, with an escort of mounted soldiers from Fort Atkinson, left for Minnesota in 1848. Only the Sioux remained.

In 1851 these Indians agreed to sell their lands in northern Iowa to the government. In this way all of the prairies and hills and woodlands which the Indians once owned in Iowa passed into the possession of the white man.

SOME HELPFUL THINGS TO DO

1. Make a list of the treaties by which the Indians gave up their claims to Iowa.

2. Draw a map showing the Indian land cessions in Iowa.

3. With the help of your teacher as director, act out the scene of the treaty council at Agency in 1842.

CHAPTER XXI

THE SPIRIT LAKE MASSACRE

IN July, 1856, a number of white people came to the shore of West Okoboji Lake. Their goods were loaded on wagons drawn by oxen. They had travelled very slowly across the prairie to their new home. Sometimes the oxen could hardly pull the wagons through the mud. There were no roads or bridges.

These people were Mr. and Mrs. Rowland Gardner, their five children, a son-in-law, named Harvey Luce, and two little grandchildren. They built a log cabin on the southeastern shore of West Okoboji and there they spent the winter.

A number of other families came to West and East Okoboji and to Spirit Lake during the fall and built cabins several miles apart. Soon the winter came—a cold winter, too. How the wind blew across the prairies! The snow was piled in great drifts, often from fifteen to twenty feet deep in the hollows.

Now the Indians had all given up their lands in Iowa before these people came to this region, but some of the Sioux were still living in the woods near the

lakes. The Gardners and the other settlers did not think the Indians would hurt them.

But early in the spring of 1857 a band of Sioux Indians came to the region around these lakes. Their leader was named Inkpaduta and he hated the white people. Indeed he was feared by his own people. Wherever these Indians went they quarrelled with the white people they met. They were cold and hungry, and they were angry when they saw white people living on their old hunting grounds. It is said also that they were angry because a white man had killed Sidominadota, one of their chiefs.

Sometimes they shot the hogs and cattle of the settlers. At one little village they broke up the furniture in the cabins and tore the bedding to pieces. All the time they were coming closer to the new cabins by the lakes. They reached there on the seventh of March, 1857. The first night they held a war dance and the Gardner family could hear their war whoops and see them as they danced around the fire.

Still the Gardners were not really afraid. The Indians in Iowa had seldom harmed white people. They did not know that Inkpaduta was a bad chief. The next morning Mr. Gardner was to go to Fort Dodge for supplies. All the family were up early. While they were sitting around the table eating their breakfast, the door opened and in walked a tall Indian.

Mrs. Gardner put a plate on the table for the Indian and he sat down and ate breakfast. Before they were through eating fourteen more Indian warriors and some women and children pushed their way into the little cabin. They asked for food and Mrs. Gardner gave them what little they had. Soon the Indians went out of the house, but did not go away. Mr. Gardner was afraid they would hurt his family and decided not to go to Fort Dodge. Two young men who were at the Gardner cabin started to warn the other settlers. As the hours passed the Gardner family watched for the return of the two messengers, but they did not come. They had been shot by the Indians, but the people in the Gardner cabin did not know this.

Then just at sunset the Indians came again. They demanded all the flour the family had. As Mr. Gardner turned to get the flour an Indian shot and killed him. Then the Indians killed all the family except Abbie, the youngest of the Gardner children, a girl about fourteen years old, who was carried away as a prisoner.

That evening Abbie watched the Indians dance around the fire with the scalps of her parents and her brothers and sisters on long poles. That same day and the following days the Indians visited the other homes around the Okoboji lakes and Spirit Lake.

They killed all the people—all men, women, and children—except Mrs. Thatcher, Mrs. Noble, and Mrs. Marble. With these three women and Abbie Gardner as prisoners, Inkpaduta led his band to the north, for he hoped to kill more people at Springfield, Minnesota.

At the lakes they left the dead bodies—some of them scalped—broken furniture, and empty cabins. Before the Indians had left, a white trader, Morris Markham, had come to visit the settlers. He saw what the Indians had done and started for help. It was very cold, but he finally reached a white settler's cabin and told what had happened.

The nearest town of any size was Fort Dodge. Here a fort had been built in 1850, but all the soldiers had been sent away in 1853. Settlers lived there, however, and about eighty men started for the lakes, hoping to punish the Indians. Major William Williams was chosen the leader of the party. About thirty men started from Webster City.

We cannot imagine how hard this trip was. There were no roads. The snow was very deep, and the wind was very cold. The men worked their way slowly through the drifts. At night they could only wrap themselves in a blanket and try to sleep on the snow. Just imagine trying to sleep outside on the snow when it is below zero.

The men had to break a path for the ox teams with the supplies, for of course the men had to take food for several weeks. But tired, wet, cold, and hungry, they struggled on. When they were nearly to the lakes they met a party of settlers who were coming south from Minnesota to escape the Indians.

By this time the rescue party knew that they could not overtake the Indians. They decided to send twenty-five men on to the lakes to bury the poor people who had been killed. The others were to start for home. These men went from one cabin to the other. What a terrible sight they found! When they had buried all the bodies they could find, these men, too, wanted to go home. But they were hungry and they had no more food. Under the floor of the Gardner cabin a man found a box of potatoes. The potatoes helped, but still they were hungry when they left the lakes.

The trip back was worse than it was going to the lakes. It was the first week in April, but before they were well started a blizzard struck them. They were wet from the melting snow. Suddenly their clothing was frozen stiff. They could not see their way across the prairie. They could not stop to rest, for they knew they would freeze to death. It was thirty-four degrees below zero and they had no shelter and not many blankets.

They did not have matches, but one of the men fired his gun into some cotton he tore from his vest and so started a fire. When they took their boots off to warm their frozen feet the leather froze so they could not put them on again. Some of the men had to wrap their feet in strips of blankets and walk that way through the snow.

Finally all the men reached home but two. These men tried to take a shorter route, but lost their way and were frozen to death. It was not until eleven years later that their skeletons were found and near them were their guns and powder flasks.

While these men were struggling through the snow in Iowa, the Indians were going far to the northwest with their captives. All the women had to work hard. One of the white women was made to carry a pack weighing one hundred pounds and an Indian child besides. They were given very little food. The Indians usually ate muskrats, but killed a dog for food once in a while.

On and on they went, always getting farther away from the white settlements, for soldiers from Fort Ridgely were following them. Mrs. Thatcher became ill and the Indians threw her into the Big Sioux River and then clubbed and shot her to death as she tried to crawl out.

Spring came. Still the Indians went on, now with

only three prisoners. One day two Indians who had been sent by an Indian agent came to the camp. They bought Mrs. Marble for a gun, a lot of blankets, a keg of powder, and some Indian trinkets, and took her back to her friends. They were going back later to buy the others.

Now there were only two prisoners. One night Roaring Cloud, a son of Inkpaduta, became angry because Mrs. Noble did not obey him. He killed her. So Abbie Gardner was left alone with the Indians. It was summer now and the Indians were far north. Some of the Indians there had never before seen a white person. They could not understand why Abbie's skin was so white.

It was not long, however, before the Indian agent sent more Indians to buy the white girl. So the Indians sold Abbie for two horses, twelve blankets, two kegs of powder, twenty pounds of tobacco, thirty-two yards of blue cloth, some calico, ribbon, and other articles. You can imagine how glad she was to go with the kind Indians sent by the agent. Many years later Abbie Gardner, then Mrs. Sharpe, went back to the cabin her father had built.

After this massacre, more white people came into the land around the Okoboji lakes. When a great many white people were killed by the Sioux Indians

in Minnesota in 1862, the people in northern Iowa were afraid. They thought the Indians would kill them, too. But the Indians never again troubled the white people in Iowa.

SOME HELPFUL THINGS TO DO

1. Draw a map of East Okoboji, West Okoboji, and Spirit Lake.

2. Find out how far it is from Fort Dodge and Webster City to Spirit Lake.

3. Make a list of the articles given to the Indians for the ransom of Abbie Gardner.

4. Locate the Big Sioux River on a map of Iowa.

CHAPTER XXII

THE TAMA INDIANS

IF you go west along the Lincoln Highway from Tama you will find Indians still living in Iowa. Perhaps you will wonder how these Indians happen to be here when all the rest are gone. To tell you the story we will have to go back many, many years.

A hundred years ago the Indians hunted and fished over all of what is now Iowa. But the white people soon saw that the land here was good for farms. They told the Indians that they must sell their hunting grounds in Iowa. Of course the Indians did not like to see the white people come in and take their lands, but they had learned that if they went to war the white soldiers always won.

In 1832 the United States said that the Sauk and Fox Indians must sell their lands along the Mississippi River. Then the white settlers wanted more farms and the Indians had to move again. Finally, in 1845, the Sauk and Fox Indians had to leave Iowa and go to a new home in Kansas. Before they left, they met at Fort Des Moines to receive the money which the government was paying them for giving up their

homes. This fort stood where the city of Des Moines now stands, just where the Des Moines and Raccoon Rivers come together.

Usually the Indians had a very good time when they received this money. There was always plenty of things to eat and there were white men there who sold whisky to the Indians. But this time the Indians were very sad. They knew that they must leave Iowa. They did not want to go. They loved the prairies of Iowa where there were deer and the streams where there were fish. But they knew that white soldiers with guns would come and drive them out if they did not go.

Courtesy of the State Historical Society of Iowa

A Meskwaki Mother and Child

So early in the fall of 1845 these Indians started their march across to the Missouri River. They did not have wagons or trucks. Most of them rode horseback. Perhaps some of the women walked. Everywhere were dogs, barking at each other or chasing the rabbits across the prairies.

But when the Sauk and Fox Indians reached Kansas, they were very homesick. The plains were not like the prairies. The water was bad and many of their children died. Before long little groups of Indians came back to Iowa to hunt. They brought their wives and children with them, and some of them stayed. You see there were still places along the rivers and creeks where the white men had not made farms, and here the Indians hunted and trapped.

The people of Iowa were sorry for these poor Indians for they never harmed anyone. Indeed, the General Assembly of Iowa passed a law in 1856 to allow a number of them in Tama County to stay there. The Indians also asked the United States government to pay the money it owed them. But the Indian office at Washington said the Indians had to go back to Kansas to get their money.

The little group of red men, who were mostly Foxes, would not do this. They wanted to live in Iowa. But they were wise enough to know that all the land in Iowa would soon be bought by the farmers. They would then have no place to build their wickiups.

Just at this time some of their leaders came from Kansas with about $700 which the government had paid them for land. Then they decided to buy some land of their own. With the aid of Governor James W. Grimes they bought eighty acres of land in Tama

County. This land was theirs just as a farm belongs to a white man. For a while these Indians were very poor. They did not have much to eat.

When the government at Washington saw that these Meskwaki Indians, as they were called, wanted so much to stay in Iowa, they sent a man to take care of them. He was called the Indian agent. Then Congress said that these Indians might be paid their money in Iowa. How glad they were! They took some of this money and bought more land. Now they own nearly four thousand acres along the Iowa River in Tama County.

There are about three hundred and sixty of these Indians. Nearly every family has a frame house, with perhaps a stove, a table, or a few chairs. But many of them still have the wickiups like those their grandfathers used to live in. Part of the year the family lives in the wickiup, and the women cook in a kettle hung over a fire outside, just like a picnic.

The United States built a fine school building and tried to get the Indian children to go to school. The Indians, however, did not want their children to go to school. They did not want them to be like the white people. So the government made the building into a hospital. Here they take care of sick Indians.

Now the government has two small schools on the land of the Indians and about thirty children are

usually in school part of the year. Each noon the children are given a free lunch. In school the children speak English, but at home most of them speak the

Courtesy of Ben Hur Wilson

A Meskwaki Home Group

Indian language. Some of the children of this Indian community have attended government schools in other places.

These Indians still have a great number of ponies and dogs. Some time ago ten of them had automobiles. They call them *fire wagons.* They do a little work on their land, but usually rent it to white farmers. They like to hunt and fish or lie under the

trees better than they like to plow corn or shock grain.

They usually have a chief of their own. For a long time this chief was a man with a very long name. He was called Pushetonikwa. For many years before his death the United States government paid Pushetonikwa $500 a year. They did this because the Meskwaki Indians had once given up all their land.

Courtesy of the State Historical Society of Iowa

Chief Pushetonikwa

When Pushetonikwa died in 1919, he was buried on a hill near the Iowa River. His burial was much like that of Black Hawk. His body was placed as if he were sitting in a shallow grave. Then it was covered with boards and with dirt and sod.

This is the story of the Indians you may see living in Tama County. It will do no good to look among the trees for an Indian with his tomahawk. Nor will you hear the war whoop which Black Hawk and his warriors gave a hundred years ago.

The village is not at all warlike. The women talk around their fires, or hoe in the gardens. The children play among the wickiups or down by the river. The men race horses, lie and smoke under the trees, or perhaps fix the harness or saddles of their ponies. Some of them raise corn, just like white farmers.

These few Indians can not remember the days when their people hunted all over Iowa, but their old men and women tell them the stories of long ago. No doubt the boys love to hear of the great war parties which went out to fight the Sioux. If one of their old men sits in front of his wickiup he may dream of the days when there were many Indians and no white people. But an automobile horn or the whistle of an engine on the Northwestern Railroad wakes him. He is still in Iowa, but it is the Iowa of the white man.

SOME HELPFUL THINGS TO DO

1. Locate Tama County on a map of Iowa.

2. Write this sentence and fill in the blank: The Indians in Tama County own nearly _____ acres of land.

3. Write the name of the governor of Iowa who helped the Indians buy their land in Tama County.

4. Write the names of the Indian chiefs mentioned in this story.

PART III

EARLY SETTLEMENTS AND THE PIONEERS

CHAPTER XXIII

BY BOAT AND COVERED WAGON

BEFORE June 1, 1833, few white settlers lived in Iowa—perhaps not more than forty or fifty. Nearly all of them were located in two settlements along the Mississippi River in what is now Lee County. One settlement was called Ahwipetuk which meant "at the head of the rapids." Later it was called Nashville, and still later Galland. The other settlement was known as Puckeshetuk, but later its name was changed to Keokuk. Both of these settlements were in the region known as the Half-breed Tract.

At a much earlier date, you remember, Julien Dubuque, Basil Giard, and Louis Honoré Tesson had built homes in the Iowa country. Fur traders, too, such as Maurice Blondeau and Jean Baptiste Faribault had lived in Iowa for a time. In 1820 Dr. Samuel C. Muir crossed into Iowa with his Indian wife and family, and built a cabin at the present site of Keokuk, and in 1829 Dr. Isaac Galland built a home at Ahwipetuk, where others soon joined him. At about the same time Moses Stillwell and Otis Reynolds erected cabins at Puckeshetuk. The half-breeds allowed these settlers to stay, but the Indians in the rest of Iowa did not want white men on their land.

After the death of Dubuque in 1810 the Fox Indians would not allow any other white man to work the mines. In 1829 they permitted James Langworthy, a miner from Galena, Illinois, to explore between the Turkey and the Maquoketa Rivers; but when he asked to be allowed to dig for lead, they refused.

Langworthy went back to Galena and told the miners what he had seen. In the spring of 1830, you remember, a band of Sauk and Fox Indians on their way to Prairie du Chien from the lead-mine region were killed by the Sioux. The rest of the Indians near Dubuque's old mines fled south to the country near the present site of Davenport.

As soon as the Indians left, James Langworthy and his brother Lucius crossed over to the diggings. Other miners soon followed them. But they were not allowed to stay long. When Colonel Zachary Taylor, at Fort Crawford, heard about it, he sent soldiers to make the miners go back across the river. Lieutenant Jefferson Davis was in charge of the soldiers. He told the miners that they could not stay in Iowa until the land had been bought from the Indians. As soon as the Black Hawk War was over, the miners came back again, but once more the soldiers made them return to Illinois. Soldiers from Fort Armstrong at Rock Island also drove out some settlers who tried to move into Iowa before the Indians gave up the land.

By the treaty made at the close of the Black Hawk War the Sauks and Foxes agreed to give up their claim to eastern Iowa on June 1, 1833. After this date the soldiers did not try to keep settlers out of the Black Hawk Purchase strip.

Then the rush for land in Iowa began. When the first census was taken three years later, 10,531 people lived in Iowa. By 1840, more than 40,000 had come to Iowa, and in 1850, 192,212 lived in the new state. They had come from far-off homes in New York, Pennsylvania, Ohio, Kentucky, and Tennessee, or the nearer regions of Indiana, Missouri, and Illinois.

What do you suppose brought so many settlers to Iowa? At an earlier date the lure of furs and lead had brought a few white men to this region. But after 1833 it was the chance to get rich farm land at a low price that caused the pioneers to leave their old homes in the east for a new home west of the Mississippi. Those who came first sent back word to relatives and friends about the beautiful prairies, groves, and streams in Iowa, and they, too, were persuaded to seek new homes in the west.

The pioneers came to Iowa by boat and covered wagon, on foot, and on horseback. Those who came by water usually took a steamboat at Pittsburgh or at some other city along the Ohio River. The boys and girls who came this way must have enjoyed the trip.

Before the boat started negroes hustled about, loading freight and household goods. A throaty blast from the whistle sent up a cloud of steam, the paddle wheel turned slowly, and the long journey to Iowa began.

Stops were made along the way to load and unload passengers and freight, or to get a new supply of wood

From Closz's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Department of Iowa

Pioneers on the Way to Iowa

for the fire-box. Sometimes the travellers sat for hours on the upper deck watching the passing scene of bluffs and hills, of groves and prairies. When the boat reached the Mississippi, it turned upstream. After more than a month on the way the travellers reached Iowa.

Some came from Buffalo and other ports to Chicago by the Great Lakes then across Illinois to Iowa. Others came all the way by land. John B. Newhall,

who came to Iowa in the late thirties, has left us a picture of the pioneers on their way. He said: "During the years 1836 and 1837 the roads were literally lined with the long blue wagons of the emigrants wending their way over the broad prairies—the cattle and hogs, men and dogs, and frequently women and children, forming the rear of the van—often ten, twenty, and thirty wagons in company. Ask them, when and where you would, their destination was the Black Hawk Purchase."

At sunset halts for the night were made by the weary travellers. Over the glowing coals of a camp fire the mother cooked a simple evening meal for the hungry family. They went to bed as soon as it grew dark. After an early breakfast they started west again. Slowly they moved toward Iowa day by day, week by week. At times heavy rains made the roads almost bottomless. When the wheels mired down, the goods were unloaded and everybody helped to get the wagon out of the mud. Sometimes the travellers stopped over night at taverns.

When the Mississippi was reached the movers gathered into camp to wait their turn to be taken over in a ferry boat. The first ferries were flatboats rowed by hand. These were soon replaced by ferries on which horses in a tread mill furnished the power to move the boat back and forth across the Mississippi. Later, as

From a painting by Henry Lewis

Crossing the Mississippi

the settlers came in ever increasing numbers, steamboats were used for ferries.

Where the pioneers crossed into Iowa, cities grew up—Keokuk, Fort Madison, Burlington, Muscatine, Davenport, and Dubuque, and soon towns and villages were founded farther west. As the railroads were built westward they were used more and more by the settlers bound for Iowa; but to the end of the pioneer period most of the settlers reached Iowa by boat and covered wagon.

SOME HELPFUL THINGS TO DO

Write the answers to the following questions:

1. What white men lived in Iowa before June 1, 1833?
2. Why did the pioneers come to Iowa?
3. Who was John B. Newhall?
4. How did the pioneers come to Iowa?
5. From what states did the pioneers come to Iowa?
6. How did the pioneers cross the Mississippi River?

CHAPTER XXIV

CLAIM AND CABIN

FOR many days the ox-drawn prairie schooner moved slowly westward toward Iowa. Rivers were forded, or if too deep to ford, were crossed in ferry boats. At last the weary oxen ceased to strain at the yoke, and the great canvas-covered wagon came to a halt. The pioneer had reached the site of his new home.

Hard work, though, lay ahead of him. Staking out a claim, building a cabin, and breaking the prairie sod for a crop, all had to be done. When the earliest settlers came to Iowa no surveys had been made. Each newcomer picked out an attractive spot for his home, usually near a spring or a stream so as to be sure of a supply of water. The early pioneers also picked a location where there was plenty of timber to furnish wood for fuel, rails for fences, and logs for a cabin.

Then the pioneer marked out his claim. He stepped off certain distances in each direction and marked the boundaries by driving stakes in the prairie or by blazing trees. Sometimes a large rock or boulder was used to mark the corner of a claim. About fifteen hundred paces each way, it is said, marked off a farm of three

hundred and twenty acres, more or less. Of course, many of the boundary lines were crooked, and often they overlapped. But the settlers understood that these matters would be fixed as soon as the surveys had been made.

Government surveys in Iowa began in 1836, and two years later, in June, 1838, two land offices were opened, one at Dubuque and one at Burlington. Settlers flocked to these offices to buy their homes at the government price of $1.25 an acre. For two hundred dollars the pioneer could buy one hundred and sixty acres, and for four hundred dollars he could own three hundred and twenty acres, or a half section as it was called.

The first homes in a new settlement were very simple. Until a cabin was put up, the newcomers used the wagon for shelter. Women and children and the old people slept in the wagon box, while the strong and hearty built a bed under the trees. Sometimes a three-faced camp was thrown up for shelter until the cabin could be finished. This consisted of three walls of logs about seven feet high, with poles across the top as a framework for the roof. Clapboards, that is, boards about four feet long split from a log with a *frow* (a blade at right angle to its handle that was driven by a mallet lengthwise of the grain), were used for a roof. These were held in place by poles laid on

top. There was no floor, no door, no window, nor chimney. One side of this shelter was open, and in front of it a roaring log fire was built, both to heat the inside of the shelter and to be used for cooking.

Building a log cabin was no simple task. First logs of equal length and size had to be made and rolled or dragged to the spot selected for the cabin. Sometimes

From Closz's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Deparment of Iowa

An Iowa Log Cabin

the pioneer hewed the logs square, sometimes they were left round. Then the corners had to be notched or saddled so that the logs would fit close together. When the logs were ready neighbors came for a "house raising."

A strong man stood at each corner to fit the logs together as they were rolled or lifted into place. When

the walls were eight or ten logs high, the gables were formed by placing the side logs in three feet and by using shorter end logs until the peak was reached. The roof was made of clapboards held in place by poles laid across at regular intervals and fastened with wooden pins. The narrow spaces between the logs were filled with clay.

Openings for a door and a window were sawed out after the walls were up. The hole for the window was closed with oiled paper, or glass if it could be secured. Sometimes greased deer hide was used for the window cover. The door was made of long clapboards spiked to a frame with wooden pins. It was hung with thongs of deer hide or wooden hinges. The door was held shut by a wooden latch on the inside. It could be opened from the outside by a leather string which ran through a hole in the door above the latch. At night the latch string was drawn in for protection, but during the day it was always hanging out as a sign of welcome to friends and neighbors. Perhaps you have heard the expression, "the latch string always hangs out," which means that visitors are welcome.

The pioneer used no nails in making the first log cabins. An ax, a saw, a frow, and an auger were all the tools he needed. A large open fireplace usually occupied one end of the cabin. This fireplace and chimney were built of smaller logs placed together in

the same way that the walls were laid up. The fireplace might be lined inside with stones while the chimney was plastered inside and out with clay.

Sometimes the cabin had no other floor than dirt packed down, but as soon as possible the dirt was covered with puncheons. These were logs hewn flat and smooth on one side and joined together for a floor. With a puncheon table pinned to the logs near the fireplace and a large one-legged bed built in a corner the cabin was ready to be occupied.

In northwestern Iowa, where timber was scarce and sod was plentiful, the earliest homes were mere sod huts. The sod was obtained by taking a breaking plow and plowing a furrow sixteen to eighteen inches wide. This sod was cut into sections about two feet long, and laid up like tile or brick. The roof was made of poles covered with prairie hay or grass, and this in turn was covered with long strips of sod.

As soon as possible the pioneer built some kind of a shelter for his live stock. Often this was a three sided barn or shed, built by driving two rows of posts into the ground, stuffing hay between them, and covering the roof with hay.

At first cattle, oxen, horses, and hogs ran at large, and so the pioneer had to fence his fields of wheat and corn to keep the stock out. Perhaps you have seen some of these old rail fences. They were made of rails

ten or twelve feet long, laid in a zig-zag manner with the ends overlapping. Where the ends overlapped two stakes were driven slantwise into the ground, the upper ends crossing near the top of the fence. In the forks formed by these stakes, the top rails or "riders" were laid. These "stake-and-rider" fences, as they were called, were said to be "hog tight, horse high, and bull strong."

In the yard surrounding the pioneer home you might see a few tools—perhaps a wagon, a scythe and grain cradle, an ox yoke, an ax, and a plow, which the pioneer had brought with him to Iowa.

SOME HELPFUL THINGS TO DO

Answer the following questions:

1. What sort of a location did the Iowa pioneer choose for a home?
2. How did the pioneers secure a claim?
3. How was a log cabin built?
4. How was a rail fence built?
5. What did the pioneers bring with them to Iowa?

CHAPTER XXV

AROUND THE FIREPLACE

YOU have read how the pioneers came to Iowa with their ox teams, and how they built their houses. But people could not live in an empty house. They had to have a stove or a fireplace where they could cook their food. Then they needed a table and chairs so that they could eat their meals, and they wanted beds in which to sleep at night.

If there were trees near-by, the pioneer cabin often had a fireplace. Around this the father and mother and the boys and girls gathered to keep warm in the winter. Here the mother also cooked the food. She could bake bread by putting the loaves in a covered pan and piling hot coals all over them. Often these pioneers did not have wheat flour. They had to eat corn bread or corn "dodger." This could be baked in a skillet or frying pan held over the fire, or it could be laid upon a "johnny-cake board," tilted toward the fire, and left to bake in the heat.

Meat might be fried in the skillet. Large pieces of pork or venison or a turkey were often hung before the fire on a twisted string. As the string unwound, the meat turned and was browned on all sides. Sometimes,

of course, the string was burned or broke and the meat fell in the ashes. A pan, usually called the *dripping pan*, was placed under the roasting meat to catch the fat and meat juices. Upsetting this pan meant getting the "fat in the fire." Meat and vegetables might be cooked in an iron pot hung over the coals.

From Closz's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Department of Iowa

A Pioneer Fireplace

If the cabin were on the prairie where there were no trees, a stove had to be used instead of the fireplace. This was easier to cook with, but it was hard to get wood to burn. Often the mother had to burn the wild hay. This was twisted up into a long hard roll and pushed into the stove as it burned off at the end. Some-

times ears of corn were burned in the stove, for corn could not be taken to market and the pioneers had no money to buy coal.

I am sure that you are waiting to ask what the pioneers had to eat. Usually they had fried salt pork, corn bread, and coffee. If they had a cow, they might have milk and butter. Or if the father and the boys were good shots, they sometimes had wild turkey, rabbit, and venison. Did you ever eat venison or wild turkey? In the summer they had more to eat. They might have roasting ears, potatoes, and other vegetables.

There were often wild plums, grapes, and crabapples in the thickets by the rivers, but there was not much sugar to sweeten them. Of course the boys might find a bee tree and get some honey. Some of the farmers raised sorghum and had sorghum molasses. It was much harder for the pioneer mother to have different kinds of food in the winter. Sometimes she dried the fruits and put them in sacks hanging to the rafters of the cabin. Sides of bacon and smoked hams hung there, too. Usually the pioneer family had lots of hominy.

To-day we buy hominy in the stores, but the pioneer women had to make it. They soaked the kernels of corn in lye made from water and wood ashes. This loosened the hulls, and when the corn was washed several times the hulls came off. These corn kernels

were called hominy. It could be dried and kept for winter.

It is hard for us to remember that most of these pioneer cabins had no basements or cellars, no glass cans of fruits and vegetables, and none of the canned food we buy at the stores.

But cooking was only one of the many things a pioneer woman had to do. She did not have a very large house to keep clean, but it was hard work to keep the cabin in order. Sometimes there were no boards for floors, so packed dirt was used or puncheon slabs with the flat side up. There were usually no carpets or rugs, no curtains, and not much furniture. The table was sometimes made of a large packing box. For chairs there might be three-legged stools, or home-made, splint-bottomed chairs. Some pioneers had a cupboard made of rough lumber and there was always a flour barrel or meal chest in the corner.

The bed stood in one corner of the cabin. It was made by fastening two rails into the log walls of the house with one leg out in the room. Over this frame slats were laid crosswise or rope was woven, to support a tick stuffed with hay or straw. In winter a feather bed was placed on top of the straw tick. Then the sheets, quilts, and blankets were put on. A small bed, low enough to slip under this large bed, was made for the children. The pioneers called this the *trundle bed.*

If there was a baby in the cabin, the father might make a cradle for it by hollowing out a large log and putting rockers under it.

If the mother of the pioneer family wanted soap, she had to make that, too. Did you ever see anyone make soap? Every day the pioneer woman saved the fat

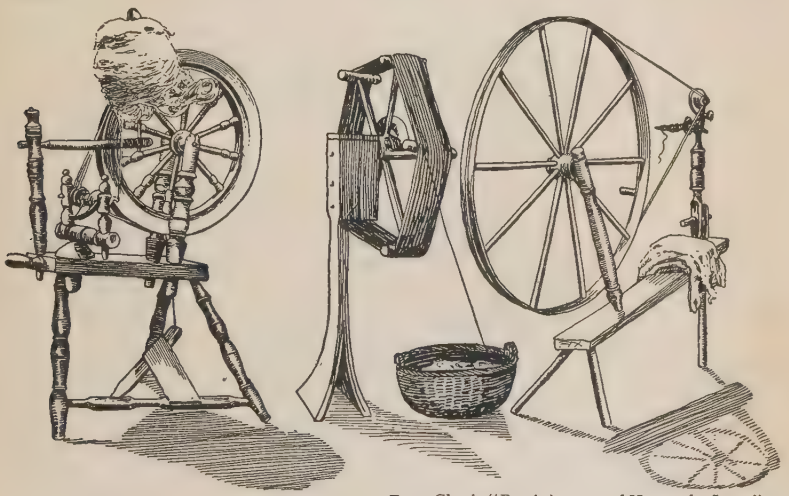
From Closz's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Department of Iowa

A Pioneer Ash Hopper

from the meat. This fat, together with lard from the hogs they killed, was used for soap. Next the woman had to make some lye by pouring water over wood ashes in an ash hopper. Then she took a huge iron kettle, perhaps four feet or more across, put in the fat and added the lye. This made soft soap.

The pioneer mother not only had to make soap, but

she had to do many other tasks, too. She had to make most of the clothing for her family, and often even the cloth. The spinning wheel had the place of honor in the pioneer home instead of the radio. Some pioneer women even made the thread from which the cloth was woven.

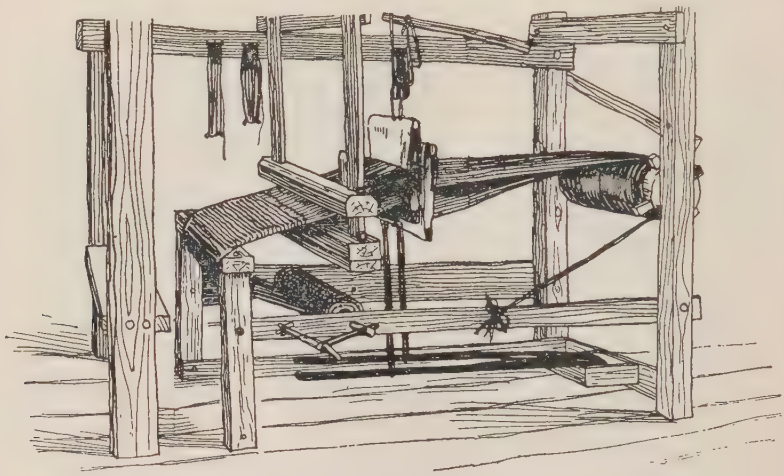


From Close's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Department of Iowa

Flax Wheel, Reel, and Wool Wheel

Have you ever seen flax with its blue blossoms growing in the fields? The pioneers cut this much as we cut clover, but afterwards they let it lie in the fields to rot, or *ret*, the outside woody covering of the stalks in the dew and sunshine. Then the women beat handfuls of flax plants against a frame with nail points sticking up. This was called a *hackle*.

It cleaned away the soft part of the plant and left the tough threads from which homemade linen cloth was made. If the linen and woolen threads were used together, the cloth was called *linsey-woolsey*. Dresses made of this cloth never wore out, the pioneers said. They were handed down from one girl in the family to



From Closs's "Reminiscences of Newcastle, Iowa."
Courtesy of the Historical, Memorial and Art Department of Iowa

An Oldtime Loom

the one next younger. In the summer the women wore slat sunbonnets and in the winter, knitted hoods. At night the mother and the girls knit stockings and mittens or plaited straw for hats.

Sewing, knitting, or reading in the evenings had to be done by candle light. Many of the pioneers had to

make their own candles. Sometimes a girl dipped a long wick in melted tallow, held it up to cool, and dipped it again, until it was large enough for a candle. They called this a *tallow-dip*. If they wanted shapely, smooth, round candles, they might use a candle mould. This was made of six or eight hollow tubes fastened together. A wick was placed in each one of these tubes. Then the tallow was poured in. When it cooled, the candle could be slipped out of the mould just as your mother slips gelatin out of a dish.

The pioneer home was a busy place. Suppose we knock at the door of one of these cabins some winter evening. The door opens and we step inside. There is a fireplace on one side. The mother is frying meat in a skillet, and watching that the johnny-cake does not burn. A coffee pot boils by the open fire. One of the girls is setting the table with the few dishes of the family. Another is spinning. The father is making a yoke for the oxen. One of the sons has been hunting and has shot a couple of rabbits which he is dressing. His wet coat hangs beside the fireplace to dry. Two smaller boys are teasing the two dogs, while the baby creeps about picking up the shavings from the floor.

It is crowded, you say. But it may be that we must stay with these people over night. It is dark and there is no town for another ten miles. The mother and father invite us in and ask us to eat supper with them.

One of the boys goes out to put our team in the log barn.

Of course not all these homes were alike. Some pioneers brought good furniture with them. Some had money enough to build better houses than one-room cabins. But all the pioneer houses were small. It was cold in the winter. The work was hard for they had many things to do. But most of the pioneers tell us that they enjoyed it. Their fireplace was the center of a new home.

SOME HELPFUL THINGS TO DO

1. Make a list of the tasks a pioneer woman had to do.
2. Explain how hominy was made.
3. Explain how the pioneers made soap.
4. Explain how candles were made in pioneer times.
5. Make a list of the things the pioneers had to eat.

CHAPTER XXVI

EARNING A LIVING

EARNING a living in pioneer times was not an easy task. Before a crop could be put in, the tough prairie sod had to be broken. This was done with a huge breaking plow drawn by five or six yoke of oxen. Such a plow cut shallow furrows about twenty-four inches wide.

To plant the first crop of corn, the pioneer farmer used an ax to cut gashes in the sod two or three feet apart. Then he dropped about four kernels of corn into each gash, and a child or a man following after covered the corn with a hoe. Crows often pulled up the young sprouts of corn to get the kernel at the root. Boys and girls had to chase the crows away by screaming at them or by beating on pans. The corn was gathered in the fall with the husks on and piled in the barn to dry. Later, a "husking bee," a party for husking corn, brought the neighbors together for fun as well as work.

After the first crop had been gathered, the field was plowed again and the sod was broken up into finer particles. It was then possible to mark out the field with a stick or by a marker drawn by a horse. Lines

were thus made across the field three feet apart in each direction. At the place where the lines crossed kernels of corn were dropped and covered by hand. Often the whole family — father, mother, boys, and girls—would help to plant corn.

Courtesy of the International Harvester Company of America

Cutting Grain with a Cradle

Wheat and oats were sown by hand. Back and forth across the black loam walked the sower, with a bag slung from his shoulder and his right arm swinging back and forth scattering the seed evenly.

By June the prairie grass was ready for mowing. The pioneer used the scythe to cut his hay. Then boys and girls or men and women spread the grass out to dry with wooden rakes. When it was cured, it was stacked near the barn or sheds for winter use.

To harvest the wheat, oats, rye, or other small grain, the pioneer used a *cradle*. Have you ever seen

one? The cradle was like a scythe with long wooden fingers extending from a wooden arm that fastened to the lower end of the curved handle. With this tool the cut grain could be laid in a *swath* or line. Other men

Courtesy of the International Harvester Company of America

Modern Method of Cutting Grain

followed the *cradler*, as the person who cut the grain was called, to bind the bundles with straw bands and to place them in shocks.

After the grain had become dry it was threshed in a crude way. The bundles were placed in a circle on a

hard floor or a packed piece of level ground, with the heads turned in. Then horses or oxen were driven around and around on the heads of the grain. The bundles were turned frequently with a fork, and the tramping continued until the kernels were separated from the straw. Other pioneers threshed their grain with a *flail*. This was a tool made of a flat piece of wood fastened to a handle with a leather hinge. With it the early settler pounded the grain until the kernels were threshed out. Later, grain was threshed in a separator run by horse power.

To clean out the chaff and dirt before threshing machines were used, the grain was tossed several times into the air. Or if the settler had a fanning mill, it was used for this purpose. In a fanning mill the grain ran from a hopper through a sieve, or perhaps two or three sieves. Fans attached to a wheel turned by a crank blew away the chaff and dust. Boys often spent weary hours turning the fanning-mill crank.

After the grain was harvested, the next task was to get it ground. Sometimes a coffee mill was used to make coarse meal or flour. Other pioneers made corn meal by rubbing the ears of corn over a grater. Sometimes the grain was poured into a stump that had been hollowed out by fire and was then ground into meal by pounding it with a heavy stick rounded off at the end.

Soon mills run by horse power took the place of the hand mills and other means for grinding grain. Some of these mills merely cracked the corn and these were

From a water color painting by Bertha M. H. Shambaugh

The Old Terrell Mill and Dam Near Iowa City

known as *corn-crackers*. Later, mills run by water power were built along the rivers of Iowa. For a long time the mills were far apart. Early settlers often drove fifty, eighty, or even a hundred miles to get their grain ground. It was a rare adventure for a boy to go

with his father to mill. Even after the pioneer reached the mill, he might have to wait some time before it was his turn. Sometimes going to mill took from two to three weeks. Often a miller had to run his mill day and night during the grinding season.

When cold weather began, the early settlers butchered hogs. Hams and bacon were salted down or smoked for future use. The winter months were occupied with splitting rails, chopping wood for the fireplace, making crude furniture, fixing tools, mending harness, making ox yokes, and tending the live stock.

The Iowa pioneer had to build his own house, make his own roads, manufacture his own furniture, make his own tools, produce his own food, prepare his own meat, obtain his own fuel, and raise his own flax and wool for clothes. What the settler did not raise he obtained by trading. Money was scarce and little used. Wheat was traded for flour at the mill, and the miller took his pay in grain. Hides were traded for shoes and clothing. Butter and eggs were exchanged at the general store for tea, coffee, and calico. The doctor, lawyer, and editor often accepted cordwood for their services. Stonecutters and bricklayers, blacksmiths, wagon makers, and carpenters worked for low wages.

Earning a living in pioneer days meant hard work

with little pay. The pioneers were glad just to get along, and to have a home. Perhaps they knew that their hard work would make life better for the boys and girls in Iowa to-day.

SOME HELPFUL THINGS TO DO

1. Tell how the pioneers raised a crop of corn.

2. Explain how the pioneers raised and harvested a crop of wheat.

3. Show how the pioneers protected their crops.

4. Make a list of tools used by the pioneers.

5. Explain how the pioneers obtained necessary things which they could not raise or make.

CHAPTER XXVII

ON THE HIGHWAY

TO-DAY the California Limited whisks Iowans west for the winter, and automobiles speed comfortably along the new Iowa roads. But a trip in pioneer days was not such an easy undertaking.

The first travellers in Iowa, the hunters and trappers, had only the trails of the Indian for roads. But twelve-inch Indian paths were not wide enough for a yoke of oxen, so the pioneer widened the trails. Nor was it long before roads were laid out between settlements. Year by year the surveyors drove stakes in the prairies and blazed trees in the timber to mark out the new roads. The ox teams slowly cut tracks in the matted sod, and in time Iowa became crossed and crisscrossed with a network of highways.

Many of the early roads followed the ridges, for it was difficult to haul loads through the low places where there were many sloughs. This explains why the roads in eastern Iowa do not run straight east and west and north and south. In western Iowa where the land was surveyed before the settlers came the roads follow the section lines in a checkerboard pattern.

As soon as possible after Iowa was opened for settlement the government established roads known as territorial or military highways. The longest military

Courtesy of the American Commercial and Savings Bank, Davenport. Photo by C. & C. Photo Service

Crossing the Prairies

road in Iowa began at Dubuque and ran through the counties of Dubuque, Jones, Linn, Johnson, Washington, Henry, and Van Buren to the Missouri line.

Before bridges were built, the early settlers crossed

the streams and rivers at a ford or on ferries. Many of the early bridges were *toll bridges*—that is, a traveller had to pay to cross them just as he had to pay a ferry owner to take him across a stream. Bridges built from money raised by taxes were free to all.

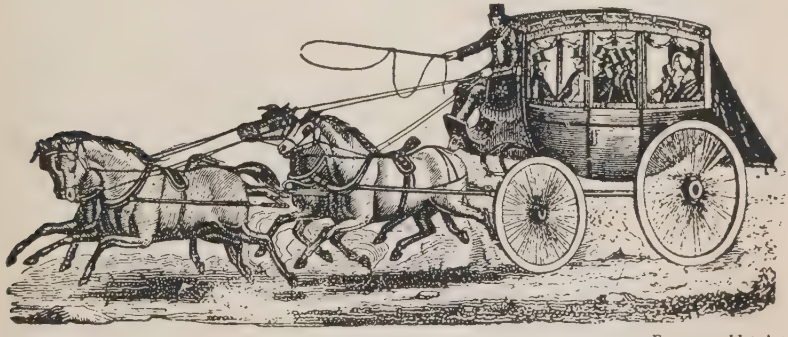
Many of the early highways in Iowa became stage lines. Nearly every town was located on a stage line. The main lines ran east and west connecting the inland towns with those on the Mississippi. The principal stage lines ran from Dubuque to Cedar Falls; Dubuque to Iowa City; Clinton to Cedar Rapids; Davenport to Council Bluffs by way of Des Moines; Davenport to Cedar Rapids; Burlington to Des Moines by way of Mount Pleasant, Fairfield, Ottumwa, and Oskaloosa; Keokuk to Keosauqua; and Oskaloosa to Council Bluffs by way of Knoxville, Indianola, Winterset, and Lewis. Routes extended north and south from Cedar Falls to Cedar Rapids; Iowa City to Keokuk; and from Dubuque to Keokuk by way of Davenport, Muscatine, and Burlington.

Over these stage lines the coaches of the Western Stage Company, Frink and Walker, and many smaller companies carried the travellers of the forties and fifties. The Western Stage Company was the largest and had lines in all the settled parts of Iowa.

Vehicles used as stagecoaches in early Iowa ranged all the way from a farmer's wagon to the famous Con-

cord coach. On some lines two-horse vehicles known as *jerkies* were used.

The Concord coach was the finest vehicle on the highway in those days. The body of this coach was oval in shape but flattened on top to make a place for baggage. There was a triangular shaped space at the rear called the "boot" to hold such baggage as could not be carried



From an old print

A Concord Coach on the Highway

on top. Inside the body of the stage were three seats each wide enough to hold three passengers. The front seat faced the rear. The driver sat outside on a high seat in front of the covered body. The body of the coach was swung on *thorough-braces* composed of several strips of leather rivetted together and fastened to the bolsters. The oval coach body rocked to and fro on these braces as the coach moved along the road.

The coach body was painted in bright colors inside

and out. On the panels were gay pictures. Each coach was named for some noted person such as George Washington or Thomas Jefferson.

The stage driver was an important person. On both the arrival and departure of a stage at a tavern, or wayside hotel, he lashed the horses into a run and became the center of all eyes. Many a small boy practiced flourishing a whip so that he too might some day become a driver. One driver, Ansel Briggs, who came to Iowa in 1836 and operated a stage in Jackson County, became the first governor of the state of Iowa.

But the work of the stage driver was not all swagger. On the road he was lookout, pilot, captain, conductor, engineer, brakeman, and fireman—in fact, the whole crew. It was his duty to know every hill, slough, stump, and stone on the road.

For the most part stage companies in Iowa were large concerns. The Western Stage Company not only operated lines in Iowa but in many other states. At important crossroads this company had large stations where it kept many horses, several extra coaches, and perhaps as many as one hundred mechanics. This company had an army of agents and drivers in Iowa. Stations for changing horses were established from ten to fifteen miles apart. On the arrival of a stage the tired teams were quickly unhitched and a fresh four pulled the coach to the next station.

In summer, when the roads were good, stage fares were lower than in winter. In general it cost from five to seven cents a mile to travel by stage. Often the passengers had to get out and walk up a hill, or climb out in the mud when the stagecoach got stuck. Meals

Courtesy of the Iowa State Highway Commission

The Mud Roads of Iowa's Earlier Days

could be had at the taverns where the stage stopped. Although the stagecoaches tried to run on time, bad weather and mud often made them late. In the spring it was not uncommon for a stage driver to carry rails to pry his coach out of the mud. Three to four miles an hour was considered fairly good speed.

The coming of land seekers to Iowa gave the stage

lines much business; a company which operated between Des Moines and Boone made one hundred thousand dollars in a single year. During the Civil War, stage lines carried troops from the interior of Iowa to the river ports. The entire Twenty-third Iowa In-

Courtesy of the Iowa State Highway Commission

One of Iowa's New Paved Highways

fantry was carried from Des Moines to Iowa City in three days.

The stagecoach business in Iowa, which began in the thirties, reached its height in the fifties and sixties. But its end was near. With the coming of the railroads the stagecoach lines were doomed. The Western Stage Company, which had flourished for thirty years, went

out of business on the first of July, 1870. Their fine Concord coaches, each of which cost on an average a thousand dollars, were sold as low as ten dollars. Some parents, it is said, bought old stagecoaches for their boys and girls to play with in the back yard.

SOME HELPFUL THINGS TO DO

1. Describe the early roads in Iowa.
2. Tell how streams were crossed by the pioneers.
3. Make a list of the principal stage lines in Iowa.
4. Describe a stagecoach journey in early Iowa.

CHAPTER XXVIII

GOING TO SCHOOL IN PIONEER DAYS

THERE were schools in Iowa as soon as the very first pioneers came to the state. As early as 1830 a young man named Berryman Jennings taught the first school in what is now Iowa. This school was on the west bank of the Mississippi River, about where the town of Galland now stands. The Indians called the place Ahwipetuk. This meant the head of the rapids.

Of course the early schools were not much like those we are used to to-day. Suppose we go back and visit one of these old, pioneer schools. As we walk along, we must watch carefully for rattlesnakes if it is warm weather. Wolves and wildcats are also around. Did you see that deer as it ran across the path ahead of us?

But here we are at the schoolhouse. It is made of logs and has only one room. At one end is a large fireplace. In the winter this has a roaring fire. There are two windows on each side, but it seems rather dark. Do you see why? The windows are not covered with clear glass, but with oiled paper. This gives some light, but you cannot see through it. Of course, as

the people got more money, they put in glass windows. You notice, as you walk across the floor, that it is very rough. It is made of puncheons.

Now the children are taking their seats. Instead of the fine desks and comfortable seats you have in your

From an old drawing

The First Schoolhouse in Iowa

school, these children have only rough benches. Along each side of the building holes have been drilled into the logs and strong wooden pins have been driven into these holes. Upon these were laid planks or puncheon slabs, smoothed with a drawknife to form desks.

The seats for these rude desks are also made of

planks or puncheon slabs, with strong wooden pins driven into holes on the under side for the legs. Sometimes these seats had no backs at all. Then the boys and girls could sit with their faces to the wall or turn around and face the center of the room, just as they wished. You can imagine that it was hard work to sit still on these benches all day.

You see all the boys sit on one side of the room and all the girls on the other side. Sometimes the teacher puts a boy over on the girls' side, or a girl over on the side with the boys. This was usually considered a great punishment.

But that was not the chief punishment. Do you see that long, heavy ruler on the teacher's desk and the switches hanging on the wall close by? The pupils were often beaten on the palm of the open hand with this ruler or severely whipped with the switches. This might be for disobeying orders or being noisy, but the children were whipped also if they failed to learn the spelling lesson or did not read well.

The smallest children are learning their A B C's. Those just a little larger are studying their spelling lesson. The larger children are learning to read, and some of the big boys and girls are working problems in arithmetic on the blackboard. I know you think that that is a queer blackboard. You see it is made of planks fastened together and painted black. The

erasers are made of sheepskin with the wool side out.

Here is a reading class. The readers are not much like the books you are using to-day. There is no place to buy school books and so each child has to use whatever books his family brought west with them.

From Nida's "Letters of Polly, the Pioneer"

The Teacher Making Quill Pens

Some of the children have Bibles instead of readers.

Some of the larger pupils have their faces turned towards the wall. They are writing in their copy books. Can you see what these are like? Here is one made of several sheets of foolscap paper fastened

together. It has a heavy cover of brown wrapping paper. At the top of the sheet the teacher has written the line, "Do unto others as you would that others should do unto you." The pupil writes this line on the paper beneath the copy and tries to make it look like the line the teacher wrote.

The boys and girls who are writing have pens made of the quills from a goose. The hard part of the quill has been cut in the shape of the steel pen point you are using to-day. The children's mothers made their ink at home of maple bark and copperas. They do not have many lead pencils. Here is a real lead pencil. It is made of a bullet lengthened out and sharpened.

At first the parents paid the teacher themselves. Later, of course, a tax was levied to pay for the school. Usually the first teachers were men, for the large boys who went to these pioneer schools in the wintertime would not obey unless the teacher was strong enough to punish them. Since there was no boarding house or hotel near the schoolhouse, the teacher boarded at the cabins of the pioneers. Usually each family kept the teacher part of the time. The early pioneers called this "boarding around."

Sometimes a school was opened in the cabin of a pioneer even before the men had time to build a schoolhouse. Such a school was usually taught by

one of the mothers or fathers. Or the schoolhouse might be two or three miles away from some of the homes, and in winter the small children could not walk through the snow. Then as the boys and girls grew large enough to help with the work, they had to

Courtesy of the State of Iowa Department of Public Instruction

A Modern Consolidated School at Glidden

stay at home to do chores, plow corn, herd the cattle, or do some of the many things which had to be done on the farm. Usually the larger children did not expect to go to school during the summer term.

Most of the boys and girls in pioneer Iowa did not

go to school very many years. The school was usually open three or four months in the winter and two or three months in summer. Often these boys and girls wanted to go to school more than they were able to. For they knew that a boy or girl who could read, write, and spell well could do many things which an ignorant person could not do. At that time, good writing, for one thing, was much admired. There were no typewriting machines and all the writing had to be done by hand. A young man who could write well might get employment which paid money. Sometimes a man or woman who could write well would start a writing school in the evenings. Young people could pay a small fee to improve their writing.

Then they had spelling schools. Perhaps the minister or the teacher would start a spelling school. All the young people came to the settler's cabin or the schoolhouse. For part of the time spelling classes were heard. It was just like a school, but all the classes were studying spelling. Before they went home they would "spell down." Two leaders were chosen. One leader chose some one for his side, then the other leader chose some one. When all were lined up in two lines, the teacher gave out the words. The first person in one line spelled the first word, then the leader of the other line spelled a word. Then the next in line spelled and so on down the lines. Whenever anyone failed to spell a word correctly, he

or she had to sit down. The last one up was said to "spell down" the school.

Sometimes the young men and women, or the young men alone, started debating societies or literary societies. They often called their society a *lyceum*.

Photo by N. N. Woodworth

Woodrow Wilson Junior High School at Sioux City

Here the young men debated, argued, and gave orations. The girls usually recited some selections they had learned. Such societies took the place of movies for these young people. They liked to go and they learned a great many things.

These pioneer young people wanted to learn to sing, too. In those days none of the houses had pianos,

organs, victrolas, or radios. A few people had violins. The pioneers called them *fiddles.* But for the most part singing was the only music they had. How glad the boys and girls and young men and women were when some one who could sing well came into the neighborhood! This gave them a chance to have a singing school. The music teacher gave out the song and started it on the right key. How they did like to sing, but perhaps they liked the rides home in the sleighs and cutters even better!

Probably you are thinking that these pioneer boys and girls could not have learned much in these log schoolhouses. Many of them did not, but they did learn to work at home and some of them learned to read, write, and spell very well. Governors, senators, members of Congress, and many other famous men came from these pioneer schools. Of course the people had academies or high schools and colleges, too, as soon as they could; but most of the pioneers attended only the country schools.

SOME HELPFUL THINGS TO DO

1. Make an old fashioned quill pen.
2. Locate the town of Galland on a map of Iowa.
3. Write out this sentence and fill in the blank spaces: The first school in Iowa was taught by _____.
4. Ask your teacher to let you "spell down" some day.

CHAPTER XXIX

GOING TO CHURCH WITH THE PIONEERS

IT is Sunday morning in August, 1837. A little group of pioneers stand around under some trees on the bank of the Des Moines River in Van Buren County. They have come to church, but there is no church building. The preaching is to be under a large elm tree. Most of these people have come in ox wagons, but a few have come in canoes.

Here comes another family. The oxen swing slowly into the grove. The driver has a whip, but no lines. The oxen know that when he calls out "Gee," they are to turn to the right. If they are to go to the left, the driver calls out "Haw." The father and mother sit on chairs in the front of the wagon, but the children have to sit in the bottom of the box.

Finally the driver stops the ox team and one of the larger boys jumps out, unyokes them, and leads them away into the woods. The father climbs down and goes over to talk to some men. He is dressed in his best clothes, and very good clothes they are, too, for the pioneers. On his head is a tall black fur hat. His coat and trousers are made of homemade blue jeans, very much like the overall suits of to-day. A vest

made of the skin of a spotted fawn covers the front of his flannel shirt. On his feet are large, heavy boots.

The mother passes the baby to one of the girls who has been quicker in getting down, and climbs out without assistance. Then she moves over to talk to some women. The boys and girls have already found some friends. The mother, the girls, and the younger boys wear sunbonnets made of yellow cloth. Some of the girls have dresses of the same color.

Here comes the preacher, a thin white-haired man. He takes off his hat and starts a hymn. Now the people gather around him and sit down on the ground. The men take off their hats and the women their sunbonnets. We cannot count the people, but there are about one hundred in the grove. Among them are many Indians who stand on the edges of the crowd, their blankets over their shoulders, watching to see how the white people worship their God.

All the people, except the Indians, join in the singing. The preacher prays, and then reads a text from the Bible and begins his sermon. He is a good speaker and the people listen with interest. He talks for two hours, but in those days the pioneers were not able to go to church very often, and they were glad to hear a preacher. They did not mind if the sermon was long.

After the sermon there is another hymn which echoes in the woods and across the river. Then the preacher

dismisses the people with a short prayer, and the men and women crowd up to shake hands with him. The boys and men bring up the oxen and soon the families are again in the wagons or in the canoes on their way home. In early pioneer days open air meetings of this sort were common.

Before schoolhouses or churches were built, the pioneers assembled at a neighbor's cabin for religious meetings. Later the pioneers often held their church services in a schoolhouse. The preacher, perhaps, came to this place once a month or once in six weeks. He had a number of places at which he preached and he sometimes rode two or three hundred miles before he got back where he started. The pioneers called these travelling preachers *circuit riders.*

The people came in ox wagons, on horseback, or on foot to these meetings. The women usually sat on one side of the room, and the men on the other. There was no organ, no piano, no musical instrument of any kind. Indeed, many of the pioneers thought that it was wicked to have an organ or piano in a church. There were not even hymn books, so the minister read the hymn and the people sang it after him.

Perhaps the preacher had sent word that he could come in the evening. It was not so easy to go to an evening service when you had to drive an ox team, but many families came if they could. The service

began at "candle-lighting," that is, early in the evening. Each family brought a tallow dip, and these candles were fastened along the walls. Whenever the door opened the candles flickered and almost went out, but as the preacher did not read his sermon and the people knew the hymns, it did not matter.

In those days it was hard work to be a preacher or a priest. These men had to make long journeys on horseback. The roads might be rough or muddy, and the horse had to wade through the creeks and rivers, for at first there were no bridges. Sometimes the snow was deep and the wind piled it still deeper. But the pioneer priest or preacher went on. If his horse could get through, he kept his appointment.

From a drawing
The First Methodist Church Building in Iowa

The early pioneers liked to have a church as soon as they could. The first church building in Iowa was a little log church built by the Methodists at Dubuque in 1834. It was a small building, only twenty-six feet long, and cost $255, about half the price of a Ford car

to-day. It looked exactly like the log schoolhouses, for it had no steeple of any kind. The next year a Catholic church was built in the same town.

One of the priests who had charge of this little Catholic church at Dubuque was Father Mazzuchelli, who had been educated in Italy. He built a number of churches in eastern Iowa and made the plans for the capitol building at Iowa City, now called the Old Stone Capitol.

There were soon many churches in Iowa. We have mentioned the Methodists and the Catholics. There were also Presbyterian, Baptist, Congregationalist, Episcopalian, Christian, Lutheran, Quaker, and Mormon congregations in the state. A man by the name of Abner Kneeland tried to start a town where no one should be allowed to build a church. But not many people wanted to live in such a town.

Many of these churches started schools to educate their children. The Methodists established Iowa Wesleyan College at Mount Pleasant in 1842. Twelve young Congregational preachers came out to Iowa in 1843. They decided that each one would start a church and all of them together would start a college. They called their school Iowa College, but later its name was changed to Grinnell College. Other church schools were established at an early date.

The pioneers also had Sunday schools. They were usually held after church, but often some of the church people started a Sunday school before there was any

The "Little Brown Church in the Vale," near Nashua

church or any preacher. In that case the Sunday school might be held in a cabin or in the schoolhouse.

There was another service in pioneer times which was called a camp meeting. This was a church service

held in a grove and might last several days, perhaps a whole week. The pioneers often brought their families and a supply of food and camped out in tents or in covered wagons. How they enjoyed seeing all the people, for their homes might be many miles apart.

Somewhere in the grove a space was railed off and provided with seats of split logs. On one side a platform was built, and here the preachers stood. Can you imagine how they lighted this space at night? There were no electric lights, of course, and not many lanterns. But the pioneers knew what to do. Here and there around the circle they built platforms about four feet high. On top of this platform they put a layer of earth. As soon as it got dark they built fires on these platforms and added wood as they burned down. How queer the people and the trees looked in the light of these fires, and how dark it was beyond them.

The pioneer preachers were not paid very much. Some of them received less than a hundred dollars a year. To help the minister and his family the people sometimes gave what they called *donation parties*. The members of the church agreed to surprise the preacher on a certain evening, and each one was to bring a gift. One brought butter, another potatoes, another wood, another clothing. The minister and his family no doubt were pleased to get these things,

but they were glad when the people could pay a regular salary, so that they could buy the things they needed.

SOME HELPFUL THINGS TO DO

1. Write this sentence and fill in the blank spaces: The first church building in Iowa was built at _____, by the _____, in the year _____.

2. Tell how the schoolhouses and camp-meeting grounds were lighted in pioneer days.

3. Write this sentence and fill in the blank spaces: Preachers who travelled from one place to another in pioneer days were called _____ _____.

4. Make a list of the colleges in Iowa and the date they were established from the *Iowa Official Register*.

CHAPTER XXX

FRONTIER FUN

ALTHOUGH the pioneers—men, women, boys, and girls—all had to work hard, they also had many good times. After a newcomer had cut logs for his cabin and had dragged them to the site of his new home, neighbors for miles around came to the "house raising." While the men laid up the logs for the walls of the cabin, women prepared a dinner for all. Boys and girls were always eager to go to a house raising, for it meant a day of play.

Soon after the cabin was finished the neighbors came again for a "house warming." The loom, spinning wheel, table, and flour barrel were moved outside the cabin, and chunks of wood with slabs on them for seats were placed along the wall. Boys and girls played such games as "Miller Boy," "Weevily Wheat," "Skip-to-my-Lou," "Old Sister Phoebe," and "London Bridge." Have you ever played any of these?

Some one in nearly every neighborhood could "scrape the fiddle," and before the evening was far gone at a housewarming, the fiddler would take his place on a stool or a chunk of wood on top of a table in the corner. Then the fun began. To such tunes as

From Nida's "Letters of Polly, the Pioneer"

The Pioneer Dance, *Weevily Wheat*

"Money Musk," "Arkansas Traveller," "Old Dan Tucker," "Old Zip Coon," and "Pop Goes the Weasel," the pioneers danced the old square dances of America. Keeping time with his head, body, and feet, the fiddler directed the dancing by calling out the changes.

For those pioneers who selected claims in the timber, "log rollings" also mixed work with play. When the trees had been cut down to make a "clearing," the neighbors came to roll the logs into piles for burning. When the task was finished all enjoyed a supper which the women had prepared while the men worked. Then they spent the evening in dancing and playing games.

Hunting was a sport much enjoyed by men and boys on the Iowa frontier, for game was plentiful. The circular wolf hunt also furnished fun and excitement. On a certain day all the men and boys of a neighborhood would form a big circle around many miles of country. Dogs were held in leash until a signal was given to turn them loose. Then away they would go, barking and yelling. The hunters gradually closed up toward the center of the huge circle, killing not only wolves but other game as well. No guns were used in a circular wolf hunt, but each man and boy carried a sturdy club.

On Saturday afternoons shooting matches frequently brought the people of a pioneer neighborhood together. A beef, divided into five parts, might be offered as a prize. The best shot took the best portion of the meat, while the hide and tallow went to the man who

From Nida's "Letters of Polly, the Pioneer"

Shooting at a Target

won fifth place. At other times a haunch of venison, a wild turkey, a pony, a gun, or a watch might be put up for a prize. Each man brought along his own target, a charred board with a bit of white paper in the center. At a distance of fifty paces, or seventy-five if a rest was used, the pioneer marksman took

steady aim and fired his old muzzle loader. Judges called out the results. "Broke center" or "drove center" meant that the bullet had struck the center of the paper.

The early settlers also enjoyed horse racing. In certain places nearly every Saturday afternoon during the summer and fall, and often on Sundays as well, a crowd of men came together to see their favorite horses run races.

Quilting bees and paring bees brought the women and girls of a community together, but a husking bee brought everybody—men, women, boys, and girls—to some neighbor's home for a good time. Husking bees were usually held in a barn. There the host had placed two piles of corn as nearly equal in size as possible. The visitors were divided into two equal groups, and each group tried to finish husking its pile of corn first. When a young man found a red ear, he had the right to kiss any young lady he chose. When the corn was husked, the neighborhood fiddler struck up a tune, and the merrymaking started.

Fourth of July celebrations brought the pioneers together from miles around. The settlers came to some well-known grove on foot, on horseback, or by wagon. A picnic dinner spread on the ground was served at noon. Foot races, wrestling bouts, feats of strength, and horse racing furnished amusement for

the men and boys, while the women were content to visit.

Thanksgiving day, with its wild turkey, roasted golden brown over the coals of the fireplace, wild plum preserves, corn pone, mince pie, and bowls of cracked nuts, pleased the boys and girls in pioneer days. On Christmas, gifts of a practical sort such as knitted mittens, stockings, mufflers, caps, and hoods were given to children. Sometimes a little girl found some colored beads in the toe of her stocking and a boy was made happy with a brand new jackknife. Plain as these gifts were, the pioneer boys and girls were quite as happy to get them as are the boys and girls of to-day to receive expensive toys.

SOME HELPFUL THINGS TO DO

1. With the help of your teacher have an old-fashioned play party.

2. Make a list of the songs and tunes which the pioneers liked.

3. Describe a "circular wolf hunt."

4. Learn to sing some of the pioneer songs.

PART IV
TERRITORY AND STATE

CHAPTER XXXI

HOW IOWA BECAME A TERRITORY

FOR a number of years after the purchase of Louisiana in 1803 there were very few white men in the land we now call Iowa. Since there were so few white people really living in this country, the United States government did not pay much attention to it. At first all the northern part of the Louisiana Purchase was called the District of Louisiana. It was to be governed by the Territory of Indiana.

Most of the people who lived west of the Mississippi River lived south of what is now Iowa. They did not want to belong to the Territory of Indiana. You see, most of them wanted to own slaves to help them raise cotton, sugar, and tobacco. But the laws of Indiana did not permit slavery. To satisfy these people, the United States in 1805 created the Territory of Louisiana, including all of the Louisiana Purchase north of the 33d parallel of latitude. This gave people the right to take slaves into this western territory.

In 1812, Congress admitted the State of Louisiana into the Union. This included the southern part of the Louisiana Purchase. The northern part, which had been called the Territory of Louisiana, now be-

came the Territory of Missouri. Soon Missouri, too, wanted to be admitted as a state. After a great deal of discussion, chiefly as to whether slavery should be permitted, Missouri was admitted to the Union in 1821.

All of the country north of the northern boundary of Missouri was left without any government at all. It was a political orphan and had no one to take care of it. The men at Washington did not think that settlers would cross the Mississippi. Indeed, the territory did not at this time have even a name. But some white settlers did cross the river, and after the Black Hawk War was over, many came over to the western side of the Mississippi River.

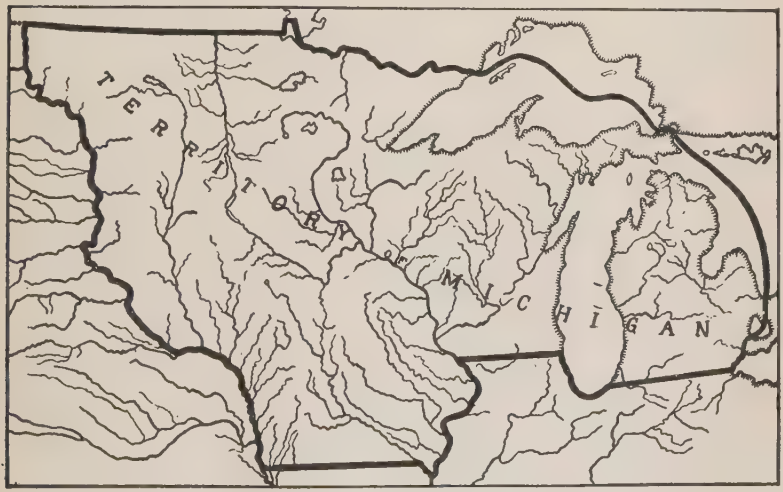
At Dubuque there were soon a number of miners, and there were some farmers and traders, too. But still there was no real government—no governor, no sheriff, no police, no judges, no legislature to make laws, no roads.

At first the settlers did not mind this lack of government. Each man worked the mine or farm he had chosen. He could not buy it, for the land still belonged to the Indians, but he could live on his claim and he expected to have the first chance to buy it when it was for sale.

But soon a terrible crime occurred at Dubuque. A miner was killed, and the murderer said that no one could punish him because there was no government

and no law against murder. The other settlers decided to make a law of their own, so they held a trial and put to death the man who had committed the murder.

Then the officers at Washington decided that this new land needed some laws. Congress put all this



Courtesy of the State Historical Society of Iowa

Iowa As a Part of the Territory of Michigan

western country north of Missouri under the government of Michigan Territory, which was organized in June, 1834. The land across the Mississippi River which the Indians had sold was called the Black Hawk Purchase. It was divided into two counties, the northern, called Dubuque County, and the southern, Demoine County. The governor of Michigan Territory

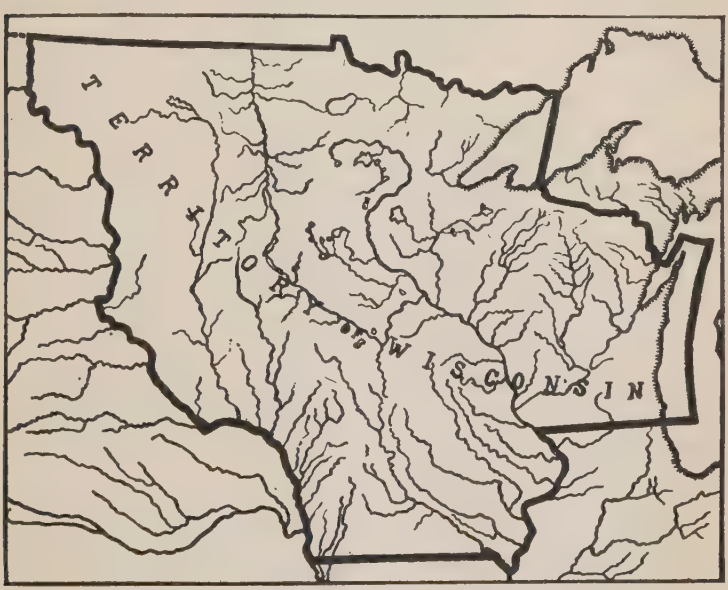
appointed a chief justice and sheriff in each county so there would be some one to punish persons who committed crimes.

To help keep order along the frontier, the United States government also sent three companies of dragoons. They built a fort on the Mississippi River just above the mouth of the Des Moines River. They called this Fort Des Moines, but it was not the place we know by that name to-day. In the spring of 1835 these dragoons, you remember, made a long journey on horseback, going north into what is now Minnesota. It was Albert M. Lea, one of the officers of the dragoons, who applied the name Iowa District to the country he had seen.

By this time Michigan wanted to be admitted as a state. So all the country west of Lake Michigan, including Iowa, Minnesota, and even North and South Dakota, was made a separate territory and named Wisconsin. This was in April, 1836. The new governor of Wisconsin Territory was Henry Dodge. One of the first things he did was to order a census or count of all the white people in the territory. They found that there were 10,531 white people in Dubuque and Demoine Counties.

The first territorial legislature met at Belmont in what is now Wisconsin. Eighteen of the members came from west of the Mississippi River and nineteen from

the part of the territory east of the Mississippi. This legislature soon organized some new counties in the territory west of the river. It also selected a capital for the new territory. After much discussion Madison was chosen, but while the capitol was being built the



Courtesy of the State Historical Society of Iowa

Iowa As a Part of the Territory of Wisconsin

legislature decided to meet at Burlington. So the first capital in Iowa was at Burlington, but Iowa was then part of Wisconsin Territory. In November, 1837, the legislature of Wisconsin Territory met at Burlington. This was the first legislative body to meet within the

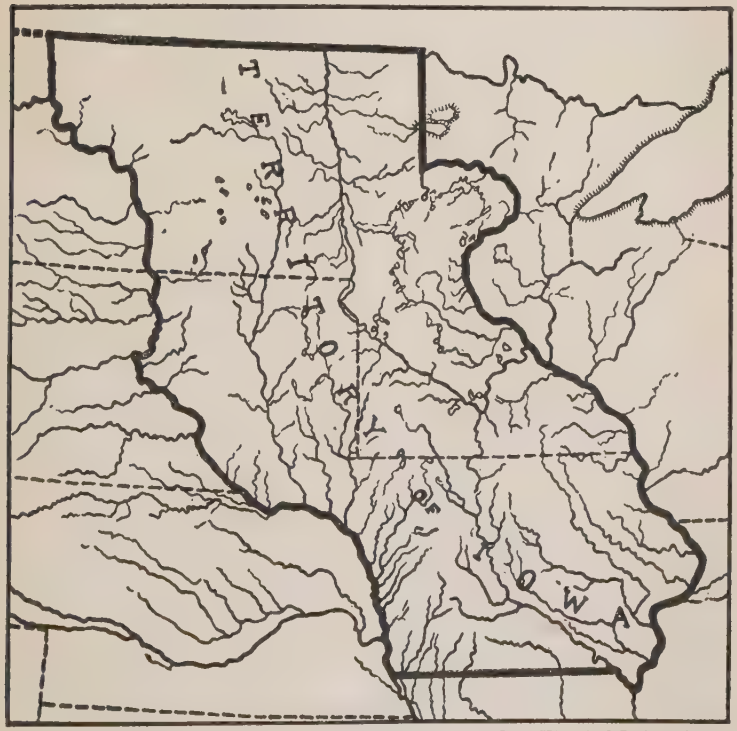
present boundaries of Iowa. A wooden building had been erected for the meetings of the legislature, but it burned and the sessions were held in the Methodist church, called Old Zion.

Not very much was done at this session. Every one knew that the territory west of the Mississippi River was to be separated from Wisconsin. Already a petition for a separate territory had been sent to Congress. Some of the senators and representatives in Congress did not want to form another territory. Men like John C. Calhoun of South Carolina objected, because he knew that any territory organized north of Missouri could not come into the Union with slavery. He and his friends did not want any more free states. You know that each state always has two senators and at least one representative, and Calhoun was sure that the senators and representatives from a free state would vote against slavery.

But there were other men in Congress who did not agree with Calhoun. They thought that the pioneers west of the Mississippi River had a right to a government of their own. The new territory was to include all the land west of the Mississippi River and north of Missouri, as far as the Rocky Mountains and the northern boundary of the United States.

Then they had to give this new territory a name. Some wanted to call it Washington. Others thought

Jefferson would be a good name. Finally they decided to use the name Albert M. Lea had given the country. They called the new territory Iowa.



Courtesy of the State Historical Society of Iowa

The Territory of Iowa

On the twelfth day of June, 1838, President Martin Van Buren signed the bill which created the Territory of Iowa. It went into effect on the fourth of July.

The President also appointed a governor and secretary for the new territory and three justices of the territorial supreme court. The people were to elect the legislature.

The new governor was Robert Lucas, who had been governor of Ohio. Governor Lucas was a man much like Andrew Jackson in appearance—tall and slender, with a sharp nose, thin lips, heavy eyebrows over deep-set eyes, and heavy gray hair combed back from a high forehead. He quarrelled with Secretary Conway and with the members of the legislature. But Governor Lucas was honest and intended to act for the benefit of the people.

The governor decided to make Burlington the capital of the new territory until the legislature selected another location for it. The first election was held on September 10, 1838. W. W. Chapman was chosen delegate to Congress. You know, each territory has a delegate who may speak for his territory but may not vote. The people also elected thirty-nine members of the Iowa territorial legislature.

There were many questions for the new legislature to decide. One of them was the location of the capital. Every town in Iowa wanted it. To settle the claims, the legislature decided to start a new city in Johnson County to be called Iowa City. The cornerstone of the new capitol building was laid on July 4, 1840. But it took a long time to build the stone capitol. In 1841

a man named Walter Butler built a frame building and here the legislature met in Iowa City for the first time in the fall of 1841. It was not until 1842 that the stone capitol could be used.

Robert Lucas served as governor of Iowa Territory from 1838 to 1841. John Chambers was governor from 1841 to 1845, and James Clarke from 1845 to 1846, when Iowa became a state. How Iowa became a state is another story.

SOME HELPFUL THINGS TO DO

1. Make a list of the territories of which Iowa has been a part.

2. Write the following list of events and put after each one its date:

Black Hawk War
Louisiana Purchase
Admission of the State of Missouri
Creation of the Territory of Iowa
Admission of the State of Louisiana

3. Write these sentences and fill in the blank spaces: The first legislature in Iowa met at _____. The name Iowa was suggested by _____ _____ _____.

4. Locate on a map the three cities which have been the capital of Iowa.

CHAPTER XXXII

THE IOWA-MISSOURI BOUNDARY WAR

WHEN Governor Lucas arrived at Burlington in 1838, he found that he had many problems to solve. One of these was a serious dispute as to the location of the boundary between the Territory of Iowa and the State of Missouri. A strip of land from nine to thirteen miles wide along the border was claimed both by Missouri and Iowa.

Governor Lucas had been through a similar dispute with Michigan when he was governor of Ohio. He insisted that the quarrel was not between Missouri and Iowa, but between Missouri and the United States, since Iowa was still a territory. If the Missourians started a war about the location of the boundary, they would be fighting the United States, he declared.

The trouble had its beginning long before any settlers came to Iowa. In 1816, J. C. Sullivan had been employed by the United States government to survey and mark the boundaries of the Osage Indian lands in Missouri. When Missouri became a state in 1821, that part of the Sullivan line which extended due west from the Des Moines River to a point near the present northwestern corner of Missouri was regarded as the

northern boundary of the new state. In 1824 an extension of this line from the Des Moines River to the Mississippi was regarded as the northern boundary of the Half-Breed Tract.

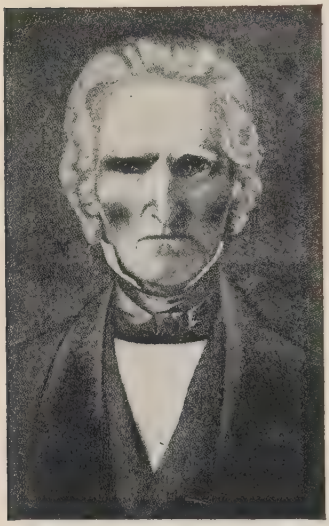
No question was raised about the boundary until after settlers began to move into northeastern Missouri and southeastern Iowa in the late thirties. By this time the marks of the old Indian boundary or Sullivan line could scarcely be found, and the settlers in this region did not know whether they lived in Iowa or Missouri.

In 1837 the legislature of Missouri ordered the line to be resurveyed. The constitution of Missouri defined the northern boundary as the parallel of latitude which passed through the "rapids of the river Des Moines." J. C. Brown, who was employed to survey the line, apparently did not know that the Des Moines Rapids were in the Mississippi River. He looked for them in the Des Moines River and found a riffle at the Great Bend near the present town of Keosauqua. There he began his survey running the line due west. This line was several miles north of the old Sullivan line, which for many years had been considered the boundary.

Then the trouble began. When Missouri officers tried to collect taxes in the region that is now the southern part of Davis and Van Buren Counties, the settlers refused to pay. They appealed to Governor

Lucas and he defended their action. Then Governor Lilburn W. Boggs of Missouri came to the rescue of the Missouri officers who had tried to collect taxes. The quarrel grew hotter and hotter.

In the region under dispute were several bee trees which the settlers valued because of the honey stored in the hollow trunks. When a Missourian chopped down three of these trees it made the Iowans very angry. An Iowa officer tried to arrest the man who chopped down the trees but he escaped into Missouri. On account of this bee-tree incident the quarrel has sometimes been called the Honey War.



Courtesy of the State Historical Society of Iowa

Robert Lucas

Shortly after the bee trees had been chopped down, the sheriff of Van Buren County, Iowa, arrested the sheriff of Clark County, Missouri, when he tried to collect taxes in the disputed area. This made the Missourians very angry. The militia of Lewis and Clark Counties in Missouri began to assemble, and soon a thousand or more men were in camp at Waterloo, Missouri, ready to invade Iowa.

As soon as Governor Lucas learned of these preparations for war, he sent a United States marshal into Van Buren County to take charge of affairs. Then he ordered the officers of the territorial militia to call out their men. Although it was in the middle of winter, 1839, more than a thousand Iowans answered the call to arms. They started for the seat of war from as far north as the Turkey River, but not more than five hundred reached the main camp at Farmington, a few miles north of Waterloo. Before the others arrived the war was ended.

It was a queer looking army that gathered to repel the threatened invasion of the Missouri militia. Each man wore whatever he had for a uniform, and never perhaps did an army have such a curious assortment of weapons. There were rifles, muskets, shotguns, pistols, long swords, and short swords. While the two armies were being assembled, cooler headed men on both sides were busy trying to see if war could not be avoided. The best thing to do seemed to be to let the Supreme Court of the United States decide the case.

When the commander of the Iowa troops at Farmington sent a peace delegation to Waterloo, they found that the Missouri troops had already gone home. There was nothing left for the Iowa soldiers to do but to go home also.

In 1849 the Supreme Court decided that the old

Sullivan line was the true boundary, and surveyors were ordered to remark the line. They searched for several days to find the blazed tree that marked the original northwestern corner of Missouri. They found the mark by chopping into a decayed tree trunk. Then the surveyors ran the line west to the Missouri River and east to the Des Moines River from that point. Large iron pillars were put at the corners, and at intervals all along the boundary iron or wooden posts were placed to mark the line. When their work was completed and accepted by the Supreme Court, the Iowa-Missouri boundary dispute came to an end.

SOME HELPFUL THINGS TO DO

1. Locate Farmington on a map of Iowa.

2. Make a list of the rivers that form a part of the boundaries of Iowa.

3. Explain why the Iowa-Missouri boundary dispute is sometimes called "the Honey War."

CHAPTER XXXIII

ACROSS IOWA WITH THE MORMONS

ABOUT the time the first settlements were made in Iowa, a man named Joseph Smith started a new church in the state of New York. He named it the Church of Jesus Christ of Latter Day Saints, but it was soon called the Mormon Church. Many of the members moved to Ohio and then to Missouri, where they were living when Iowa became a territory.

The people of Missouri did not like to have the Mormon people as neighbors. They quarrelled with them and finally drove them out of the state. Some of the Mormons then settled in southeastern Iowa. Many more crossed the Mississippi River to the little town of Commerce. This was just across the river from Montrose, Iowa, where Louis Honoré Tesson had planted the apple orchard in 1799, forty years before. The Mormons changed the name of Commerce to Nauvoo and began to build a beautiful temple. In 1844 there were about fourteen thousand people living in Nauvoo, and at that time it was the largest city in Illinois.

But the people of Illinois did not like to see so many

Mormons coming into the state. At that time many people were robbed and murdered along the Mississippi River. Some of the enemies of the Mormons said that many of these robbers lived at Nauvoo. There were many quarrels between the Mormons and the other settlers. Joseph Smith and his brother were arrested and while in jail both were killed by a mob.

The new leader of the Mormons was Brigham Young. He knew that his followers would soon have to leave Nauvoo. The Mormon leaders talked things over and promised the governor of Illinois that they would move west early in the spring of 1846. At this time the United States extended westward only to the Rocky Mountains. The Mormons wanted to go across the mountains into the territory which then belonged to Mexico.

Very early in the spring of 1846 the first Mormons crossed the Mississippi River. It was February and still very cold. Sometimes the ice was strong enough for the teams to cross on it, but usually the people with their ox teams and goods had to be ferried across the river. They left behind them their homes and the Mormon temple just finished.

After the first party had crossed the Mississippi River and were in camp in Iowa, other groups started. The caravans travelled westward across southern Iowa, crossing the counties of Lee, Van Buren, Davis, Appa-

noose, Wayne, Decatur, Clarke, Lucas, Union, Adair, Cass, and Pottawattamie.

Of course they could not go far in a day. You know how muddy the roads and fields are likely to be in March and April. Most of them had ox teams to haul their clothing, bedding, furniture, and machinery. Some of them had to walk. Eight or ten miles was a day's journey. At night they camped around a fire, but they were often cold and wet.

The first groups built log cabins at some of the camps and here each party would stop and rest. There were eight of these camps in Iowa. As spring came one party would plant gardens, and when the later ones came to this place they found some vegetables to eat. Two of these camps, called Garden Grove and Mt. Pisgah, became little villages. The last camp in Iowa was at the Missouri River. At first it was called Miller's Hollow. Then it was named Kanesville in honor of Colonel Thomas L. Kane of the United States army. In 1853 this town was renamed Council Bluffs. Across the river was another camp called Winter Quarters.

The road made by the Mormons in southern Iowa was called the Mormon Trail. Many thousands of Mormons crossed Iowa in 1846 and during the years following. In July, 1846, it is said that there were 15,000 Mormons in camp or on the road in southern Iowa. They had 3000 wagons to carry their goods and

took with them 30,000 head of cattle, horses, and mules, besides many sheep.

The last of the Mormons left Nauvoo, Illinois, in September, 1846. There were new groups starting across Iowa, however, for several years. Some of these came from Europe to join the Mormon Church at Salt Lake.

Not all the Mormons left Iowa. One branch of the church did not think that Brigham Young was a good leader. Many of them decided to stay in Iowa and did not go west with Brigham Young.

They started a church of their own which they called the Reorganized Church of Jesus Christ of Latter Day Saints. Many people belonging to this church still live in southern Iowa and northern Missouri. One of their leaders for many years was Joseph Smith, a son of the Joseph Smith who founded the Mormon Church.

While the Mormons were crossing Iowa in the summer of 1846, the Mexican War began. Captain James Allen was sent to the Mormon camp to get the young men to enlist to fight against Mexico. Brigham Young urged them to enlist and about five hundred joined the United States army. The five companies of Mormons made up what was called the Mormon Battalion. After serving in the Mexican War, the Mormon soldiers were sent to their new home at Salt Lake City.

After leaving Iowa, the Mormons crossed the plains and the mountains until they came to Salt Lake. Here they built new homes and a beautiful temple. They called their settlement Salt Lake City. At the close of the Mexican War, this territory became a part of the United States. So the Mormons who had started out for Mexico were again in the United States.

During the next ten years, other members of the Mormon Church drove their ox teams across Iowa. Usually they followed the old trail, but some of them took other roads. In the spring of 1856, the Mississippi and Missouri Railroad began carrying passengers as far west as Iowa City. After this many of the people who wanted to go to Salt Lake City came on the train as far as Iowa City. There they bought ox teams and wagons and went on westward.

Some of the people who came from Europe to join the Mormons at Salt Lake City were too poor to buy wagons and oxen. The Mormon leaders said they would have carts made for them at Iowa City. They could put their clothing and food in these carts and walk all the way from Iowa City to Salt Lake City. In the summer of 1856, thirteen hundred of these poor people reached Iowa City on the train.

For a while they camped just outside Iowa City. Some of them did not even have a tent to keep off the rain. But soon the carts were ready. These carts

were made by fastening a box to an axle between two wheels. Two shafts were fastened to one end of this box with a cross piece at the ends. The people had to pull or push the carts as they walked.

There was one cart for every five persons. In it they had to carry their clothing, bedding, and food for

From Stenhouse's "The Rocky Mountain Saints." Courtesy of the Shepard Book Co., Salt Lake City, Utah

The Handcart Brigade Passing through Iowa

the journey. For every hundred people there was one ox wagon to carry the tents and food. Soon they were ready to start. The people were divided into five groups or companies, each with its own captain. The first company started on the ninth of June, 1856; the fifth company, the last week in July.

These groups had many old people and little children with them. It was hot and dusty. The little folks were often tired, and their mothers and fathers had to carry them or put them in the carts. The farmers along the way in Iowa were sorry for these poor people. They often gave them food. Some of the men stopped and worked for the settlers to get money to buy food for themselves and their families.

It took them about four weeks to go from Iowa City to Council Bluffs. When the last company reached the Missouri River it was getting late in the summer. The Iowa pioneers wanted them to wait till spring. They told them that it would be cold before they reached Salt Lake City. But the people from Europe did not know how far it was across the plains or how cold it got. They decided to go on.

We cannot tell the whole story of these people and their handcarts. It was a hard journey. The carts broke down. People became sick and died. The oxen wandered away. But still they sang around their camp fires at night. As they came to the mountains snow fell. Their food gave out. The few oxen they had left died because there was no grass for them to eat. The people did not have warm shoes or clothing. Many of them froze their feet and some of them froze to death. Finally, those who were left reached

Salt Lake City, where they were given food and clothing. They had walked about fifteen hundred miles, from Iowa to Utah.

SOME HELPFUL THINGS TO DO

1. Locate the town of Nauvoo on a map of Illinois.

2. Write the names of two leaders of the Mormons.

3. On a map of Iowa trace the route of the Mormons from Montrose to Council Bluffs.

4. Make a list of the states whose territory the Mormons crossed on their journey from Nauvoo to Salt Lake City.

5. Write this sentence and fill in the blank spaces: In 1856 the Mississippi and Missouri Railroad ended at _____ _____.

CHAPTER XXXIV

HOW IOWA BECAME A STATE

YOU remember that Iowa was made a territory in 1838. The President of the United States appointed the governor, the secretary, and the three judges of the supreme court. The people elected the members of the legislature. This form of government had one great advantage. The United States paid all the expenses, such as the salary of the officers, and the people did not have to pay taxes for this purpose.

As more people came into Iowa, however, men began to think that they should have a state government. Then they could elect all their officers. In 1840 there were about 42,000 white people in Iowa. At that time only the men over twenty-one years of age voted. At an election in 1840, to decide whether Iowa should become a state, 937 men voted for it, but 2,907 voted against it.

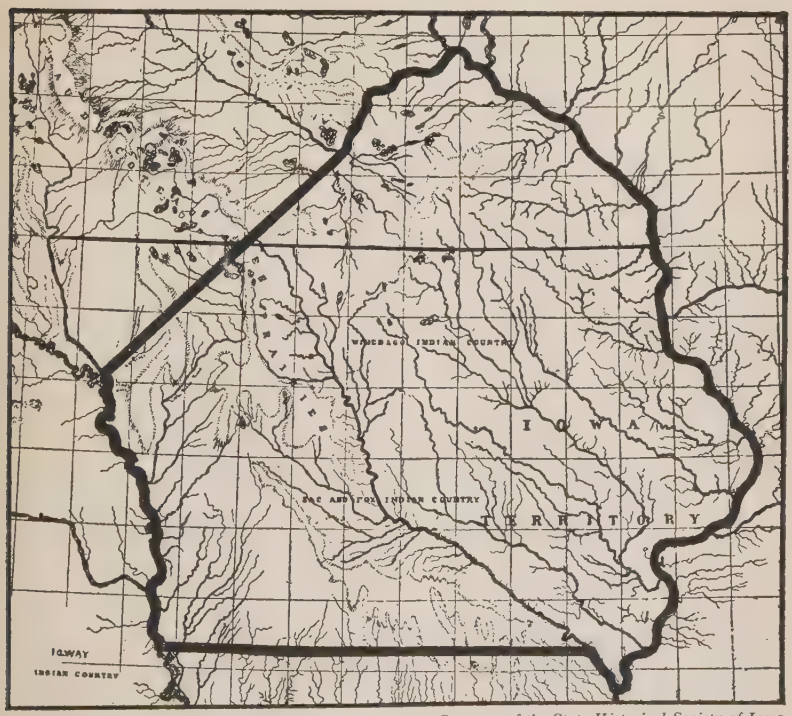
Again, in 1842, the people were asked to vote on the question of becoming a state. By this time there were about 82,500 people in Iowa. This was almost twice as many as there were two years before. But again they voted not to become a state.

When 1844 came, however, more voters thought it was time for Iowa to be made a state. But a state has to have a constitution, telling what boundaries it has, what officers it is to have, and how it is to make laws. Seventy-two men were chosen to draw up a constitution for Iowa. In October, 1844, they met at Iowa City in one of the rooms of the new capitol building—now called the Old Stone Capitol. We call such a meeting a convention.

After much discussion, the convention finally decided on a constitution and boundaries. The east, south, and west boundaries were much like those of Iowa to-day. On the north, however, the members of the convention decided to ask for a boundary running northeast from the mouth of the Big Sioux River to the mouth of the Watonwan River in what is now Minnesota, and then down the St. Peter's River to the Mississippi River. These are usually called the Lucas boundaries.

Augustus Caesar Dodge presented this constitution to Congress. Mr. Dodge was the territorial delegate, representing Iowa in Congress. Some of the Southern members of Congress did not want Iowa to become a state. They thought that Iowa senators and representatives might vote against slavery. To satisfy the Southern Congressmen, a bill was introduced to admit Florida as a slave state and Iowa as a free state.

Congress finally decided that Iowa might be admitted as a state, but only if the boundaries were changed. These new boundaries were usually called

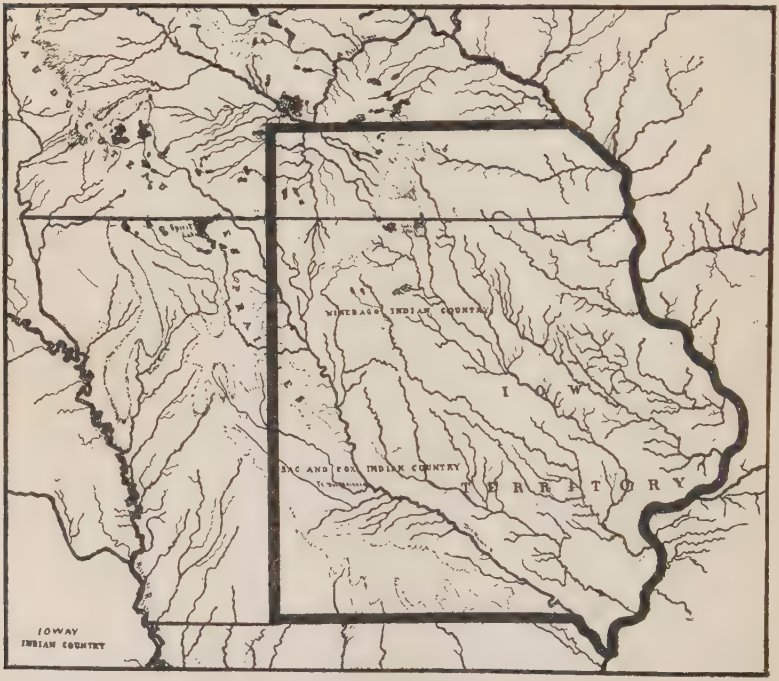


Courtesy of the State Historical Society of Iowa

The Lucas Boundaries

the Nicollet boundaries, after a famous surveyor. According to the boundaries fixed by Congress, Iowa was to extend from the Mississippi River on the east to a line drawn north and south along the meridian of

seventeen degrees and thirty minutes longitude west from Washington, D. C. It was to be bounded on the south by Missouri and on the north by a line about forty-five miles north of the present boundary.



Courtesy of the State Historical Society of Iowa

The Nicollet Boundaries

If you look up these boundaries on a map you will see that Iowa would have been much narrower than it is to-day.

The people of Iowa did not like the new boundaries. They voted on the constitution twice, but would not

accept it. Then on May 4, 1846, another convention met at Iowa City. This convention debated a long time about what they should put in the constitution.

When they had drawn up a constitution, it was sent to Washington. Congress changed the boundaries to those Iowa now has. The people of Iowa accepted the constitution with the new boundaries and began their state government. On December 28, 1846, President James K. Polk signed the bill which admitted Iowa as the twenty-ninth state in the Union.

Courtesy of the State Historical Society of Iowa

Ansel Briggs, First Governor of the State of Iowa

The first election was held on August 20, 1846. Ansel Briggs was elected the first governor of the state. He was inaugurated on November 30, 1846. His salary was a thousand dollars a year. At this election two men were elected as representatives in Congress at Washington.

In those days the legislature elected the senators. But when the Iowa legislature tried to elect two senators, it could not agree. As a result it was not until 1848 that Augustus Caesar Dodge and George W. Jones were chosen as the two Iowa senators.

At the time Iowa became a state there were about one hundred thousand people living here. Most of the people lived along the eastern edge of the state. There was not much money in Iowa in those days. Indeed, it is said that there was only $183,426 in gold and silver coins and bank notes in Iowa. This meant that if all the money had been divided equally, each person would have had about a dollar and eighty cents.

Just before Iowa was admitted as a state, the Mexican War began. The Iowa settlers were busy building houses, schoolhouses, churches, and courthouses; breaking prairie; and starting their farms. But many of the men offered to go to the war and about 344 men served in Mexico. If you look over the map of Iowa, you will see how interested the people were in the war. Mills and Guthrie Counties were named for two Iowans killed in the war. Cerro Gordo, Buena Vista, and Palo Alto were names of battles.

A number of other counties, such as Butler, Taylor, Hardin, and Ringgold, were named for heroes of the war. Taylor County, of course, was for Zachary Taylor, who had been an army officer along the Mississippi River and was later President. Two other counties, both named for men in the Mexican War, cannot now be found on the map. They were Yell and Risley Counties, later joined to form Webster County.

As the people moved farther away from the Mississip-

pi River, some of them began to talk of changing the capital. They said Iowa City was too near the eastern boundary. The very first general assembly of the state appointed three men to select a new capital.

These men chose a place on the prairie in Jasper County. Here they laid out a town which they called Monroe City, which was to be the capital of Iowa. They even sold lots to people who wanted to live there. But the second general assembly decided that Monroe City would not make a good capital, so the plan was given up for a while.

In January, 1855, a law was passed to move the capital to Des Moines. Before this had gone into effect, however, a third convention met in the stone capitol building at Iowa City to make a new constitution. It met in January, 1857. The constitution of 1857 which this convention drafted is still in use.

This constitution declared that the capital of Iowa was to be located at Des Moines, but Iowa City was to have the State University. It also permitted banks, which the old constitution had forbidden. The new constitution was adopted by a vote of the people in the summer of 1857.

So it happened that late in the fall of 1857, if you had been on the road between Iowa City and Des Moines, you might have seen ten yoke of oxen drawing a sled. On the sled was the huge safe of the state

The Iowa State Capitol at Des Moines

Photo by Bittle

treasurer of Iowa. Unfortunately for the state it was not full of money, but the oxen nevertheless found it a heavy load. The chairs, tables, and desks of the state officers were also moved to Des Moines. All this moving had to be done with teams and wagons or sleighs, because there was no railroad farther west than Iowa City.

At Des Moines there were only a few houses east of the Des Moines River where the first capitol was built in 1858. This was of brick. Around it was swamp and hazel brush. In 1884 the new capitol, which you can now see at Des Moines, took the place of the old brick capitol. It cost nearly three million dollars—a great deal more money than there was in all Iowa in 1846.

SOME HELPFUL THINGS TO DO

1. Write out these sentences and fill in the blank spaces: _____ _____ was the first governor of the Territory of Iowa, but _____ _____ was the first governor of the state. Constitutional conventions were held at Iowa City in _____, _____, and _____.

2. Write the names of the first two senators from Iowa.

3. Write the names of ten Iowa counties which were named from heroes or battles of the Mexican War.

4. Draw maps showing the Lucas boundaries, the Nicollet boundaries, and the present boundaries of Iowa.

CHAPTER XXXV

COLONISTS FROM EUROPE

WE have read in earlier stories that white settlers began to come into the Iowa country soon after 1830. Most of these pioneers came here from other parts of the United States, but some of them came directly from Europe. People in the different European countries heard about Iowa from their friends and relatives who were already here.

The pioneers wrote many letters telling of the wonderful land they had found across the Mississippi River. The soil, they said, was deep, rich, and black. There were groves of trees for shade in the summer. The rivers were full of fish. Deer, ducks, quail, prairie chickens, and other game furnished meat. Cattle found rich pasture on the prairie grass. The climate was neither very hot nor very cold. There was enough rain, but not too much.

This rich land could be bought for a few dollars an acre. To many of these Europeans this seemed like a wonderful opportunity, for in their own country most of the land belonged to the great nobles. But there was another reason why many of these people decided to come to Iowa. Most of them were working people.

They did not want to live where there were slaves, and slavery did not exist in Iowa.

Most of the immigrants who came to Iowa from Europe were from the northern countries. In 1860 there were 674,913 persons in Iowa, and of these, 106,081 had come from some foreign country. There were then in Iowa 38,555 settlers from Germany, 28,072 Irish, 11,522 English, 8313 Canadians, 5688 Norwegians, 2895 Scotch, 2615 Hollanders, 2519 Swiss, 2421 French, 1465 Swedes, 913 Welsh, 661 Danes, and a small number of settlers from various other countries.

At the time the census was taken in 1890, there were 324,669 persons from foreign countries living in Iowa. Germany still led with 127,246 settlers. There were 27,353 Irish, 30,276 Swedes, 27,078 Norwegians, 26,205 English, 17,465 Canadians, 15,519 Danes, 10,928 Bohemians or Czechoslovakians, 7941 Hollanders, 7701 Scotch, 4310 Swiss, 3601 Welsh, 2327 French, and 1715 Austrians. A number of other countries were represented by less than a thousand persons.

The settlements of these European immigrants in Iowa took three different forms. In most cases the immigrant came to Iowa, looked over the land, and bought a farm or went into business. Soon he learned to speak English. His family went to the public school. In a very short time the whole family talked and looked like the Americans around them.

In other cases, people from the same European country settled in a group. Here they could use their own language and keep many of the customs of their native land. Some of these settlements have had an interesting history.

The first of these groups to arrive in Iowa directly from a country in Europe came from the Netherlands or Holland. They were the descendants of the people who, under William of Orange, had fought for their freedom against the Spanish. Now they found that even in their own country and under their king they could not worship as they wished. So they decided to come to America.

The first group arrived in August, 1847. Their leader was Henry P. Scholte. They crossed the Atlantic Ocean to Baltimore in four small sailing vessels. After looking around they decided to buy land in Marion County, Iowa. They named their town Pella. The first winter many of them had to live in dug-outs covered with straw or in houses built of straw. However, they soon had comfortable homes, many of them made of brick. Schools and churches were built. More people came over from Holland. By 1869 there were so many of these Hollanders in Marion County and so many who wanted to come to Iowa that they decided to find a new home in Sioux County.

Soon many Hollanders went to this place. Their

leader was Henry Hospers. One of their towns they named Orange City in honor of William of Orange.

There was a Swedish settlement in Henry County and another in Boone County. One of their leaders was Peter Kassel. In a number of other localities there were Swedish churches, schools, and newspapers. Norwegians settled chiefly in the northern and western counties. In 1861 they established Luther College at Decorah. There were groups of Danes in Grundy, Shelby, and Audubon Counties.

A failure of the potato crop in 1845 and a dislike of the English rule in Ireland brought many Irish to Iowa. One settlement, made in 1856, was named Emmetsburg, in honor of Robert Emmet.

Little groups of German settlers were found all over Iowa. Indeed many communities were entirely German. Many of the Bohemians or Czechoslovakians settled in Johnson and Linn Counties. There was another Bohemian settlement in Winneshiek County and it was at Spillville, a Bohemian settlement, that Anton Dvořák wrote part of his "New World Symphony."

Another small but interesting group of foreign settlers were some Hungarians who came to Iowa in 1850. In 1848, under Louis Kossuth, they had tried to free their country from Austria, but they were defeated and many of them had to leave Europe to escape being

put to death. They established a settlement in Decatur County. This was called New Buda after Budapest, the capital of Hungary. Here they planned to build a beautiful city to be called New Buda.

But most of these men did not know how to farm. Some of them were nobles who had never worked with their hands. The city of New Buda was never built. The chief leader in Iowa was Count Ladislaus Ujhazy—or the Count of Comorn as he had been known in Hungary. He and some of the others went to Texas. Those who stayed in Iowa learned to work and soon had homes and farms. One of them, George Pomutz, became a noted officer in the northern army during the Civil War. Kossuth County is named after Louis Kossuth, the hero of these Hungarians.

The last group settlement in Iowa was made by English people near Le Mars about 1880. This was begun by a young Englishman named William B. Close, who came to the United States to take part in a rowing contest in 1876. He and his brothers soon bought thirty thousand acres of land in Plymouth County. Other Englishmen who wanted to try farming came to Iowa and bought large farms near the land owned by the Close brothers.

Most of these English settlers had money enough to buy land and then buy cattle, sheep, and horses for their farms. They had large houses and barns and

servants to take care of them. You see this was different from some settlements where the people were poor and had to do without things for a long time.

But not all the settlers here were rich. The English formed a large company to buy land. This they divided into small farms on each of which they built a small house and stable. These farms were rented to men who could not afford to buy land. They gave the company a part of the crop or paid a cash rent.

There were between five and six hundred English people around Le Mars. Young men who did not know how to farm in Iowa sometimes spent a year or two with some man who did. One man had twenty-two of these young men with him. Many of them did not do much work. They had horse races and played tennis, cricket, hockey, polo, football, and lacrosse.

But many of these rich Englishmen did not intend to stay in Iowa. They had homes in England. Some of them moved to Minnesota. Those who stayed in Iowa soon became Americans and the English colony ceased to exist.

In all these groups each man owned his own farm, house, or store, and decided all questions for himself. But there were three foreign settlements in Iowa in which the property belonged to the entire group. We call this community ownership.

The first group of this sort to settle in Iowa were

some Cistercian or Trappist monks from Ireland. In 1849 Bishop Loras offered these monks some land in Dubuque County. Here they built a monastery and here they still live. The monks work in the gardens and on the farm. They pray often, eat very plain food, and talk only when it is absolutely necessary. No women are ever permitted to enter the monastery. The number of monks at the Trappist Abbey in Dubuque County has never been large.

The second community settlement in Iowa also belonged to a church group. This was made by a society called Amana or the Society of True Inspiration, begun in Germany in 1714.

In 1842 they decided to come to America. Two of their leaders were Christian Metz and Barbara Heinemann. They first settled in New York; but it cost a great deal of money to buy land there, so in 1855 they moved to Iowa. The first village was named Amana, which means "remain true."

Soon more people came and the society built five more villages. These were named West Amana, South Amana, East Amana, High Amana, and Middle Amana. In 1861 the Mississippi and Missouri Railroad reached the little town of Homestead near the Amana villages. The society bought the entire town, so they now have seven villages.

There is a church and school in each village. The people live in comfortable brick or frame houses. The cooking is done in the community kitchens and the people usually eat in the central dining halls. The women take turns cooking, working in the gardens, or sewing.

Courtesy of the Amana Society

An Amana Village Scene

The gardens are a delightful feature of the Amana villages. Rose bushes and grape vines climb over the brick or unpainted walls of the houses. In summer the flower beds are full of all kinds of flowers. But it is in the vegetable gardens that the Amana people perhaps

take greatest pride. Here are corn, potatoes, onions, carrots, beets, cabbages, and all the other kinds of vegetables you can imagine.

The Amana community is governed by a board of trustees who are elected each year. At present the society owns about twenty-six thousand acres of land, most of which is in Iowa County. The men farm this and have fine herds of cattle and sheep. They also have woolen mills where they make blankets and other woolen fabrics.

There are now about fifteen hundred people in the Amana society. They dress plainly and are serious and well behaved. One of their beliefs, like that of the Quakers, makes them dislike war.

A third community settlement in Iowa was made by some French people, called Icarians. They were named from a book written by their leader, Etienne Cabet.

These Icarians left France in 1848 and started a colony in Texas. But they found it was too hot there. In March, 1849, 300 of them reached Nauvoo, Illinois, where they found many empty houses all ready for them. The Mormons, you remember, had left Nauvoo in 1846.

In 1855 there were five hundred Icarians at Nauvoo. All their lands and houses belonged to the community, not to individual men or women. They had schools

and workshops, but no church, for this community did not think churches were necessary. Among the Icarians at Nauvoo was a young Frenchman, named A. Piquenard, who later made the plans for the state capitol building at Springfield, Illinois, and for the Iowa capitol at Des Moines.

In a community of this kind the work had to be assigned to the men and women by the leaders. Before long the Icarians began to quarrel about the work and the food. They became very angry. Finally Cabet and one group left and went to St. Louis.

Those who remained at Nauvoo soon decided to move farther west. They bought some land in Adams County, Iowa, and by 1860 they had started a new community near Corning. They had to work very hard to plow up the prairie sod and build their houses.

They called their town Icaria. In the center of a square was a dining hall. Here they also held meetings. Around the sides of the square were the log cabins and the workshops. As soon as they could, they built white frame cottages instead of the log cabins. They had a school but no church. The men worked together on the land or in the shops. The women took turns cooking, washing, and sewing.

But again they could not agree. In 1876 Icaria was divided into two villages. They called one the Icarian Community and the other the New Icarian Community.

Of course they used the French names, for almost all of them spoke French.

One of these groups moved to California about 1886. The other remained in Adams County until 1895. By that time there were only a few people left in the village. Most of them were getting too old to work, so they decided to divide up the property and give up the community.

SOME HELPFUL THINGS TO DO

1. Locate The Netherlands and Hungary on a map of Europe.

2. Write out this sentence and fill in the blank spaces: A. Piquenard, one of the Icarians, made the plans for the capitol buildings at _____, _____, and at _____, _____.

3. Write out these lists placing the name of the town after the name of the group of settlers with which it was connected:

Hollanders	New Buda
Trappist Monks	Le Mars
Irish	Amana
Icarians	Dubuque
Society of True Inspiration	Pella
Hungarians	Corning
English	Emmetsburg

CHAPTER XXXVI

COMING OF THE RAILROADS

TO-DAY when railroads are found in every county in Iowa it is hard to realize that as late as 1850 there was not a single railroad in the state. You have already learned how Iowa was covered with a network of stage lines before the coming of the railroads. Stagecoaches made regular trips over these roads carrying passengers, and wagons hauled freight over the same routes. Farmers took their products to market over these roads, usually to the nearest river town.

The rivers in Iowa were also used as highways for a time. As early as 1837 a steamboat ascended the Des Moines River to Iowaville. In 1841 the *Ripple* steamed up the Iowa River as far as Iowa City, and in 1843 a steamboat reached the Raccoon Fork of the Des Moines River. Another steamboat, the *Maid of Iowa*, pushed its way up the Cedar River to Cedar Rapids. All along these rivers the settlers rejoiced and held celebrations when the steamboat came, for they thought they would have an easy way to send their products to market and to get goods from St. Louis. But they soon learned that the rivers of Iowa were too shallow for steamboat traffic most of the year.

About the time the first settlers came to Iowa, railroad building began in the eastern part of the United States. It was not long until people in Iowa were talking about railroads, too. As early as 1836, when Iowa was a part of the Territory of Wisconsin, the legislature at Belmont planned a railroad from that town to Dubuque, but it was never built. About the time Iowa became a separate territory, a young man at Dubuque, John Plumbe, Jr., drew up plans for a railroad from the Great Lakes to the Pacific, but people thought he was just a dreamer. Another man in the same city, Lucius Langworthy, worked out a plan for a railroad from Dubuque to Keokuk by way of Iowa City. The Iowa legislature asked Congress to give land along the proposed route to help build this road but the growth of Chicago as a railroad center upset plans for north and south lines.

St. Louis had been the market to which products from Iowa were sent by steamboat and from which goods were brought back to the pioneer settlements. Now men began to see that the first railroads in Iowa would connect with roads being built across Illinois from Chicago.

The first railroad actually built in Iowa extended west from Davenport to Iowa City with a branch line from Wilton south to Muscatine. As early as 1850 a company was organized to build a road from Daven-

port to Iowa City, then the capital of the state. A year later the line was surveyed. In 1853 this company sold its rights to the Mississippi and Missouri Railroad

Courtesy of the American Commercial and Savings Bank, Davenport. Photo by C. & C. Photo Service

Building the First Railroad Bridge across the Mississippi River

Company of Chicago. This company agreed to complete the line from Davenport to Iowa City by January 1, 1856.

Work began on the road at once, and as rapidly as

possible the track was laid to the west. In the summer of 1855 the first locomotive for the new road was ferried across the Mississippi River, for the bridge across the Mississippi connecting the railroad in Illinois with the new one in Iowa had not been completed.

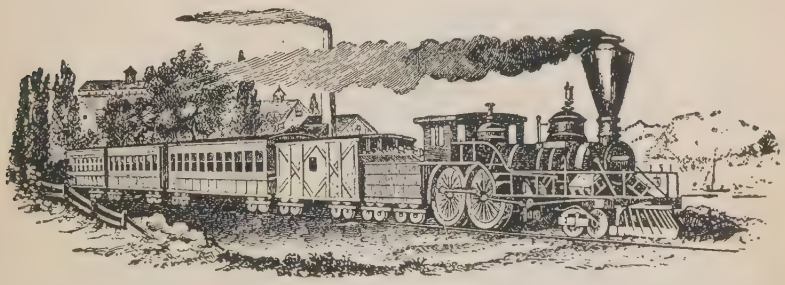
From Wilton a branch line was built south to Muscatine, and the first passenger train from Davenport to that city arrived in November, 1855. It carried many visitors from Chicago and Davenport. The citizens of Muscatine had prepared a great celebration for the occasion. Twelve tables were piled high with food, and at night there was a grand ball.

In order to complete the track to Iowa City by New Year's day, 1856, people from the town helped workmen lay ties and drive spikes for the last few miles. As the weather was very cold it was necessary to build huge bonfires along the track to keep the workmen warm and to furnish light so that they could work at night.

By hard work the last mile was finished on January 1, 1856, and on the afternoon of January 3rd, the first train pulled into the capital city. The booming of cannon announced its arrival. For days the people of Iowa City had looked forward to this event. They had prepared a feast for the visitors from Chicago, Rock Island, Davenport, and Muscatine; and although

money or supplies. Up to this time part of the pay of the laborers had been in groceries and drygoods, including a large quantity of calico. From this fact the whole project has often been called the "Calico Road."

Most of the people in Iowa were anxious to have railroads built. They asked Congress to donate land for this purpose. In response to these requests Congress in 1856 made four grants of land to Iowa to aid in rail-



From an old print

A Train in 1866

way construction. The State of Iowa then gave this land to companies, and they in turn could sell the lands and use the money in building the roads. One of these grants was for a road to be built from Dubuque to Sioux City, another for a road from Lyons to the Missouri River, the third for the road from Davenport to Council Bluffs through Iowa City and Des Moines, and the fourth for a road from Burlington to the Missouri River. The roads were to have every other section of land for six miles on each side of the right-of-way.

Some people in Iowa, though, were not in favor of railroads at all, and they made many curious objections. Some said that bridges could not be built strong enough for trains. Others declared that it was dangerous to run trains at high speed through towns

Courtesy, Rock Island Lines

Rocky Mountain "Limited" Crossing Iowa

and over country crossings. "How could collisions be avoided?" they asked. One man was certain that live stock could not be carried safely on trains and that flour barrels would be shaken to pieces on a long trip.

These objections, though, had little weight. Counties and towns voted taxes to help build railroads, and

men often donated work for the same purpose. Railroad building, however, was slow work. In 1859 there were less than five hundred miles of railroads in the state. Both the panic of 1857 and the Civil War delayed construction. Des Moines was reached in 1866 and Council Bluffs in 1867. By 1870 there were nearly 3000 miles of railroads in Iowa. The panic of 1873 stopped railroad building for a time, but from 1875 to 1890 many new lines were built and old lines extended until the iron horse reached every corner of the state. For the construction of these lines, the state, through gifts from Congress, donated 4,069,942 acres of land to the railroad companies. This was one ninth of all the lands in the state. To-day few states are better supplied with railroads than Iowa.

SOME HELPFUL THINGS TO DO

1. Write the names of five railroads that cross Iowa from east to west.

2. Write the names of two railroads that cross Iowa from north to south.

3. Explain what was meant by the term a "railroad land grant."

4. Explain why more main-line railroads cross Iowa from east to west than from north to south.

5. Write the story of the coming of the first railroad to your county.

CHAPTER XXXVII

JOHN BROWN AND THE UNDERGROUND RAILROAD

YOU perhaps remember reading in your history that at the time Missouri was admitted as a state in 1821, Congress declared that there should be no slavery north of its southern boundary and west of the Mississippi River. This, of course, included Iowa. There were slaves, however, in Missouri.

Slaves had to work for their masters and if they ran away, they might be forced to return and be severely punished as well. The slaves in Missouri were usually treated kindly by their masters. Some of them were even allowed to go away to work and to keep at least part of the money they earned.

Soon after the first miners came to Dubuque, a slave named Ralph came to work in the mines. His master, a Mr. Montgomery, lived in Missouri. He told Ralph that whenever he earned five hundred and fifty dollars and paid it to his master, he was to be free. Of course Ralph wanted to be free.

He worked hard, but five years passed and still he had not saved enough money to buy his freedom.

During this time Iowa became a territory. One of the first laws passed by the legislature gave owners the right to take slaves out of Iowa if they could prove that the slaves really belonged to them.

One day while Ralph was working near Dubuque, he was seized by officers and turned over to two men from Virginia. They had promised Mr. Montgomery that they would bring Ralph back to Missouri for one hundred dollars. Off they started with the poor colored man in a wagon.

But a farmer had seen what had happened to Ralph. He hurried to Dubuque and told Judge Thomas S. Wilson about it. Judge Wilson ordered the sheriff to follow the two men who were carrying Ralph away and bring him back to Dubuque. Then they had a trial before the Supreme Court of the Territory of Iowa. Judge Wilson was one of the three judges. After hearing the case the judges decided that slavery could not exist in Iowa. Since Ralph's master had allowed him to come to a territory where there were no slaves, Ralph was free.

There were a number of other negroes in Dubuque at this time. When the Methodists built their log church there in 1834, one of the three women who gave a little money to help build it was a colored woman named Tilda. It is said that she was a sister of this Ralph.

More people came into Iowa. Some of them were from the South and believed that slavery was right. They thought that people in the states without slaves ought to send back to their masters the slaves who tried to escape. There were two groups who did not like slavery, however.

One of these was made up of the Friends or Quakers, some of whom settled in southern Iowa near the Missouri boundary. Many of them lived at Salem. These Friends or Quakers did not think it was right to fight. They believed also that all people should have equal rights. Many of the Quakers had lived in North Carolina. They knew how badly some of the slaves were treated, and they wanted to help them get away. Then there were the settlers from New England. One of their towns was named Denmark.

In the summer of 1848 several slaves escaped from a Missouri farmer named Ruel Daggs. They came to Salem, Iowa. When two men tried to arrest them and take them back to Missouri, some of the Quakers said the slaves would have to have a trial. The men did not know the slaves belonging to Mr. Daggs, so the judge said there was no proof that these colored people were slaves. They were allowed to go free.

The two men went back to Missouri very angry. A few days later a large number of men from Missouri came to Salem. They wanted to kill two of the Quaker

leaders and looked all through the village for them. But the leaders had been warned and could not be found. When the New England settlers at Denmark heard what was happening at Salem many of them took their guns and went to Salem. Then the men from Missouri left and the Quakers were safe.

Later Mr. Daggs sued a number of these Quakers for several thousand dollars. In this trial he was successful and the Quakers had to pay him the money for the slaves they had helped to escape. The men would have sold for about nine hundred dollars each and the women for six or seven hundred dollars.

To make it harder for slaves to escape, Congress passed a new law in 1850. Any person who helped a slave to escape or refused to assist the owner to capture him was to be punished by a fine or imprisonment. Both the Quakers and the people from New England wanted to obey the laws of the United States. But they felt sure that God wanted the colored people to be free, so they were willing to help them in spite of the punishment.

They had to do this secretly, however. You know perhaps that all these slaves wanted to get to Canada. There they were free and the officers of the United States could not arrest them and take them back to their masters.

To help the slaves get through Iowa, some people

organized what was called the Underground Railroad. Of course you know this was not a railroad at all. It was a line of places—houses—at which slaves could be cared for and sent on to the next station. One line of the railroad ran through Tabor, Lewis, Des Moines, Grinnell, Iowa City, West Liberty, Tipton, DeWitt, Low Moor, and Clinton.

The people who ran this railroad did not want anyone except their friends to know that they were helping the slaves to escape. If they were found doing this, the slaves were to be sent back to their masters and the white people were to be punished. They had many queer ways of hiding the slaves, so that no one knew they were there.

One man had some colored people lie down on the bottom of his wagon. Then he covered them up with blankets and drove away to the next place where they were to be kept. The people along the road thought he had sacks of grain. A Quaker in Henry County had a secret closet upon the landing in the stairway. Slaves could be put in here through a hidden trap door and no one could find them.

At another time two young colored women who had escaped from their master in Missouri were staying at the home of a Quaker and his wife. Suddenly a number of men appeared and demanded the girls. The old Quaker told them that they could not come in

his house. Just then his wife came up and said, "Father, if the man wants to look through the house let him do so. Thee ought to know he won't find any slaves here." So the men went all through the house, but they did not find the girls. The old Quaker woman had hidden them under one of the featherbeds.

Things became worse in Iowa after 1854. If you read your United States history, you will find that in this year Congress passed a law permitting the people of Kansas to decide whether or not they would have slaves. The slave owners sent men to Kansas to vote for slavery. The people who did not like slavery sent men there to vote against it. Soon these men were fighting.

Among the men who crossed Iowa on their way to Kansas was John Brown. In October, 1856, Brown visited West Branch, a Quaker village in Cedar County. The tavern keeper had heard of John Brown and he was given a room, meals, and care for his horse free.

In August, 1857, John Brown came to Tabor, Iowa, where there were a lot of guns for the free-state men in Kansas—the men who did not believe in having slavery. From Tabor, Brown went back to Kansas.

About this time John Brown began to plan to fight against slavery in Virginia. He enlisted thirteen men and started east with them. By this time it was winter. When the party reached Springdale, Iowa,

a Quaker settlement in Cedar County, Brown decided to leave his men there for the winter while he went east to secure funds.

The men spent the winter of 1857-1858 in the home of William Maxson. The old house in which they lived that winter is still standing. The people at

Courtesy of the State Historical Society of Iowa

The Old John Brown House near Springdale, Iowa

Springdale were almost all Quakers. They did not believe in fighting, but they were kind to the men in John Brown's band. Indeed, two young men, Edwin and Barclay Coppoc, decided to join the party. In the spring, Brown returned and took his men east, but soon he told them they could go wherever they

liked for a while. When he was ready, he would send for them.

Then in the summer of 1858 Brown came back through Iowa on his way to Kansas. This time he and a party of men went into Missouri to get some slaves. One slave owner was killed. Finally Brown with a band of slaves and some horses started for Canada. When they reached Springdale in March of 1859, they heard that a United States marshal was coming to arrest them. With the assistance of William Penn Clarke of Iowa City and J. B. Grinnell of Grinnell a freight car was secured. The slaves were loaded into this at West Liberty. It was fastened to the passenger train and off they all went to Chicago.

After Brown had helped the negroes to Canada he ordered all his men to meet him in Pennsylvania. He had decided to try to capture the arsenal at Harper's Ferry, Virginia. In this arsenal were many guns belonging to the United States army.

On October 16, 1859, John Brown, with about twenty men, made the attack on Harper's Ferry. Of course so few men could not fight against the whole State of Virginia and the army of the United States. John Brown himself was captured and later hanged. Edwin Coppoc, one of the Quaker boys from Springdale, was also captured and put to death. His brother,

Barclay Coppoc, escaped and came back to Iowa. When the governor of Virginia sent an officer to arrest him, his friends helped him to escape again and the officer failed to capture him.

Soon after this the Civil War began. Then the slaves were all set free and there was no need for the Underground Railroad any more.

SOME HELPFUL THINGS TO DO

1. Write out the story of Ralph, the slave who lived at Dubuque.

2. Name and locate three Iowa towns where there were many Friends or Quakers before the Civil War.

3. Write the names of two Iowa men who helped John Brown.

4. Make a list of ten Iowa towns on the Underground Railroad and place opposite each one the name of the county in which it is located.

5. Tell what happened to the two Coppoc boys who joined John Brown's band.

CHAPTER XXXVIII

IOWA IN THE CIVIL WAR

IN the story about John Brown and the Underground Railroad you learned how the people of Iowa felt about slavery. After John Brown's raid on Harper's Ferry the dispute between the northern states and the southern states over slavery grew more bitter. The election of Abraham Lincoln as President of the United States so displeased the people of the South that they decided to withdraw from the Union and to set up a new government of their own.

President Lincoln insisted that they had no right to do this. In April, 1861, southern troops captured Fort Sumter in Charleston harbor. This meant war. President Lincoln at once asked for volunteers to save the Union.

Iowa at this time did not have an organized militia, but in many towns throughout the state young men belonged to volunteer companies. These groups had fancy names such as the Blues, Greys, Guards, Rifles, Dragoons, or Zouaves. They wore gaudy uniforms and gave exhibition drills on the Fourth of July or other holidays. These play soldiers were among the

first to volunteer when President Lincoln called upon Iowa for troops.

The first call for troops from Iowa came to Davenport by telegraph four days after the firing upon Fort Sumter. As there was no telegraph line beyond Davenport, a special messenger took the message to Governor Samuel J. Kirkwood who lived at Iowa City. The messenger found Governor Kirkwood at work on his farm. When he read the telegram the governor said, "Why, the President wants a whole regiment of men!" He wondered if so many could be raised in Iowa.

Courtesy of the State Historical Society of Iowa

Samuel J. Kirkwood
Civil War Governor of Iowa

Governor Kirkwood at once issued a call for a regiment of infantry. To his surprise in a few days enough men had volunteered to make not one but ten regiments. War meetings were held in every town and city throughout the state. Flags were run up, and the music of fife and drum aroused the patriotism of Iowa men and women.

The governor was perplexed, for there were no arms, no ammunition, no uniforms, and no supplies to be had in Iowa for an army. Moreover, there was no money in the state treasury to purchase needed equipment. At this point many patriotic men offered money to the governor, and banks also promised loans. Governor Kirkwood himself pledged his property to borrow money for needed supplies.

Women, too, volunteered to help. They made uniforms for the soldiers, and prepared packages of needles, pins, buttons, thread, and bandages. Some of the first uniforms were made of gray cloth, but when it was learned that the Confederate soldiers were wearing this color, the Iowa troops were supplied with uniforms of blue.

Early in May, 1861, the First Regiment of Iowa Infantry assembled at Keokuk. The Second and Third regiments were soon filled, and to satisfy the men in western Iowa who wanted to enlist, the Fourth Regiment was organized at Council Bluffs. As fast as the Iowa regiments were organized they were sent to the front by way of the Mississippi River, often with little or no training.

These were anxious times in Iowa, for not everyone in the state was patriotic. Some people sympathized with the South. Along the southern boundary of Iowa settlers were in constant fear of raids from

Missouri, and along the northern boundary the settlers were alarmed over reports of Indian attacks.

To protect the settlers in southern Iowa, Home Guards were organized in each county along the

Courtesy of the American Commercial and Savings Bank, Davenport
Photo by C. & C. Photo Service

Iowa Troops in the Battle of Wilson's Creek

border. Early in the war a guerrilla chief in northern Missouri planned an invasion of Iowa. He led his band toward Athens, a town on the Des Moines River,

opposite the little town of Croton on the Iowa side. They boasted that they would take breakfast in Athens, dine in Farmington, and have supper in Keokuk. But Cyrus Bussey who commanded the Home Guards in southeastern Iowa learned of the proposed raid, and set to work to stop it. He rushed up a few companies of the Sixth Regiment then at Keokuk to help the Home Guards protect Athens. The guerrilla chief came up with his band and opened fire on Athens, but found the place too well defended for him to take it. A few cannon balls sped across the Des Moines River and fell near Croton.

This was as near as the Civil War ever came to Iowa, although another guerrilla leader later made a raid into Davis County, and Home Guard troops in southwestern Iowa crossed over the border three times in 1861 to prevent threatened invasions. In 1862 the Southern Border Brigade composed of one company from each county along the border was organized to protect the settlers.

At the same time people in northern Iowa were in constant fear of Indian raids. In the summer of 1862 the Sioux massacred a number of settlers across the border in Minnesota. Many settlers in northern and northwestern Iowa, fearing a similar attack, fled to towns farther south. They appealed to Governor Kirkwood for protection. With the consent of the

General Assembly he raised five companies of soldiers to protect the frontier. Stockades, called forts, were built at Cherokee, Correctionville, Estherville, Peterson, and other points. The Northern Border Brigade, as the soldiers were called who occupied these posts, restored the confidence of the settlers, and they returned to their homes.

Those in Iowa who wanted the South to win the war were called *Copperheads*. Sometimes they wore suits of butternut jeans, and a badge of half a butternut, or a copper cent. The term *Copperhead*, it is said, referred to the deadly moccasin snake, and was used to indicate contempt for those who were against the Union.

On Saturday, August 1, 1863, a Copperhead meeting was held on English River in Keokuk County. Later in the day a clash between the loyal people of South English and the Copperheads took place. In this affair George C. Tally, a minister with southern sympathies, was shot. The Copperheads threatened revenge and began to collect their forces. The loyal citizens asked Governor Kirkwood to send troops to their aid. He not only did this but came himself to the scene of the trouble. This prompt action helped to stamp out disloyalty.

During the four years of the war Iowa furnished a total of forty-eight regiments of infantry, nine regi-

ments of cavalry, and four patteries—nearly eighty thousand men. Iowa soldiers fought bravely in many of the important battles of the war. Four Iowans—Samuel R. Curtis, Frederick Steele, Grenville M. Dodge, and Francis J. Herron—obtained the rank of major general. Thirteen were made major generals by brevet, and six Iowans became brigadier generals. At the close of the war more than twelve thousand Iowa soldiers were dead and almost as many more were suffering from wounds.

Courtesy of the State Historical Society of Iowa

An Iowa Civil War Soldier

While the men of Iowa were doing their part to win the war, the women and boys and girls at home did their share, too. Women not only made bandages and comfort kits for the soldiers, but many of them ran the farms and shops while their husbands were at the front. Boys helped to plant the fields and harvest the crops, while girls helped their mothers scrape lint for bandages. It was an Iowa woman, Annie Wittenmyer, who suggested the use of the diet kitchen in hospitals to furnish

From Byers' "Iowa in War Times"

Charge of the Second Iowa Regiment at Fort Donelson

good food for sick and wounded soldiers. She was also largely responsible for the founding of a home for soldiers' orphans in Iowa.

When the soldiers of Iowa came back from the Civil War they were given a rousing welcome. It took some time for all to settle down to work again. There were many empty homes and sad hearts, but time helped to heal the wounds. "When this war began," said Governor Kirkwood, "ours was a new state without a history," but "to-day her name stands on one of the proudest pages of our country's history—graven there by the bayonets of our brave soldiers." From Wilson's Creek to Mobile Bay, and from Lookout Mountain to the Carolinas the soldiers of Iowa did their part to save the Union.

SOME HELPFUL THINGS TO DO

1. Describe conditions in Iowa at the outbreak of the Civil War.

2. Tell what helpful things women in Iowa did to aid the soldiers.

3. Explain why some people in Iowa were called "Copperheads" during the Civil War.

4. Write the names of the four Iowans who became major generals during the Civil War.

5. Find out what part your community took in the Civil War.

CHAPTER XXXIX

IOWA POLITICS

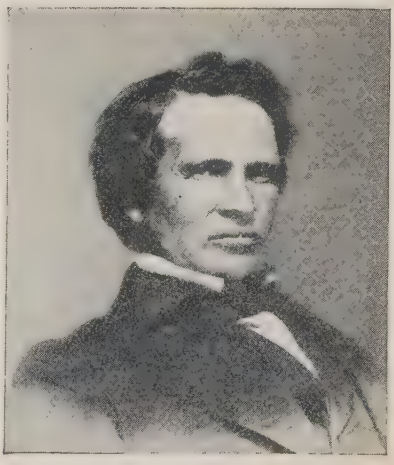
DURING the time Iowa was a territory the Democrats were in control of affairs. Robert Lucas, the first governor, was a Democrat, as was James Clarke, the third and last governor of the territory. The second governor, John Chambers, was a Whig, but the Democrats held most of the territorial and local offices.

For eight years after Iowa became a state the Democrats continued in power. Ansel Briggs and Stephen Hempstead, the first and second governors of the State of Iowa, were Democrats. The first two congressmen, Shepherd Leffler and S. Clinton Hastings, and the first two United States senators, Augustus C. Dodge and George W. Jones, belonged to the same party. The Democrats were in favor of the Constitution of 1846, which did not allow banks and corporations in the state. The Whigs wanted a new constitution which would allow banks and corporations to be established.

In general the Whigs were opposed to the extension of slavery in new territories, while the Democrats felt

that the people themselves should decide whether they wanted slaves or not.

As new settlers moved into Iowa from the northern states the Whigs increased in numbers. In 1854 they elected James W. Grimes as governor, and a year later the General Assembly selected James Harlan as United States senator in place of Augustus C. Dodge.

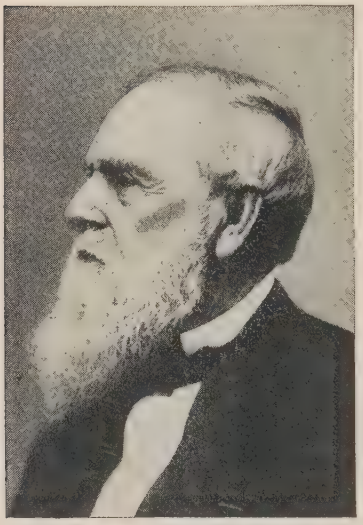


James W. Grimes

Governor Grimes began many improvements. He urged better care for the unfortunates of the state—the blind, the deaf, the dumb, the feeble-minded, and the insane. The first hospital for the insane in Iowa was built at Mount Pleasant during his term. He also favored improvement of the common schools. To work out a plan for public schools, a commission consisting of Horace Mann, Amos Dean, and F. E. Bissell was appointed. Horace Mann was a noted educator of Massachusetts, Dean was president of the State University of Iowa, and Bissell was attorney-general of the state. The commission proposed that a system

of free public schools open to all should be provided. In 1858 the General Assembly established such a system by law.

Under the leadership of Grimes the Republican Party was organized in Iowa in February, 1856. It replaced the Whig Party. You have already read about the new constitution for Iowa which was made in 1857. It changed the term of governor from four to two years and created the office of lieutenant governor.



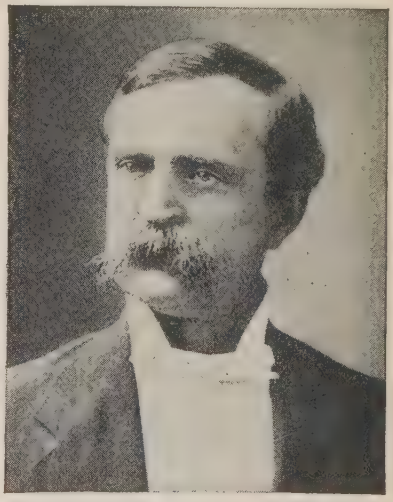
James Harlan

Governor Grimes refused to run for a second term, and in 1857 the Republicans elected Ralph P. Lowe as governor. As soon as the General Assembly met, it promptly elected James W. Grimes to the United States senate to succeed George W. Jones.

From that day to the present all of the governors of Iowa have been Republicans except Horace Boies who was a Democrat. All of the United States senators from Iowa since 1859 have also been Republicans

except Daniel F. Steck, the first Democratic senator from Iowa since the days of Dodge and Jones. The Democrats, though, have elected a number of United States congressmen from Iowa as well as many state and local officers.

In 1859 the Democrats hoped to regain control in Iowa. They nominated Augustus C. Dodge as their candidate for governor. He had just returned from Spain where he had served as United States minister since Harlan had replaced him in the Senate. The Republicans selected Samuel J. Kirkwood. Like Lincoln he was a man of the common people. He was called the "plow handle" candidate.

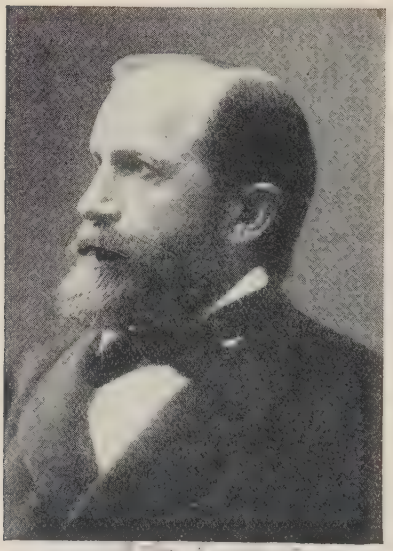


James B. Weaver

The two men met in a series of joint debates throughout Iowa. At Washington, Iowa, the friends of Dodge met him with a carriage drawn by four splendid horses. The Republicans rigged up a hayrack drawn by oxen, and paraded their candidate through

the town. In the following election Kirkwood was successful. He was governor, you remember, during the dark days of the Civil War.

Although the Republicans continued in power in Iowa from the close of the Civil War to 1889, several times third parties in combination with the Democrats threatened their control. This was a period when farming was unprofitable. Prices were low. After a year of hard work farmers often did not make enough to pay their debts and taxes. Money was scarce and hard to get.

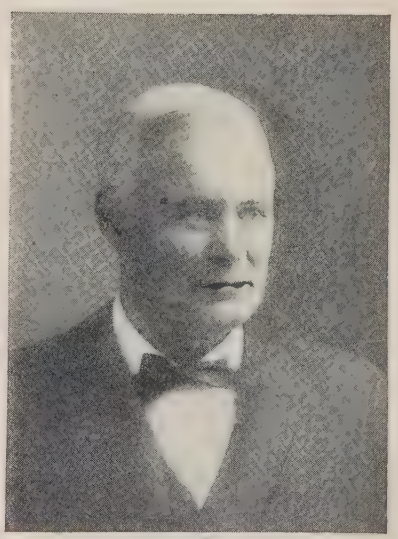


William Larrabee

In the hope of improving their conditions many farmers joined the Patrons of Husbandry or the Grange. This was a sort of lodge for farmers and their wives. The first Grange in Iowa was organized at Newton on May 2, 1868. By 1872 more than 500 Granges had been established in Iowa, and more were being formed every week.

The Grangers held meetings in schoolhouses, at

which talks were given about farm conditions and how to improve them. Programs of songs, speeches, and debates at these meetings helped to relieve the loneliness of farm life. The Grange tried to help the farmers by coöperative buying and selling, by building elevators and warehouses, and by manufacturing farm machinery. In general these enterprises were not very successful.



Horace Boies

In 1873 the Anti-Monopoly Party, to which most of the Grangers belonged, and the Democrats joined forces. They elected a number of state and local officers, but Cyrus C. Carpenter, the Republican candidate, was chosen governor. He was a friend of the Grangers, and many of them voted for him.

The Grangers succeeded in getting the General Assembly of Iowa in 1874 to pass a law regulating passenger fares and freight rates. The Grangers wanted railroad rates and service to be alike for all. The railroads opposed this law and succeeded in getting

it abolished four years later. Then a railroad commission of three men was created to regulate the roads. In the late seventies the Granger movement declined.

During the eighties the Greenback Party took up many proposed reforms of the Anti-Monopoly Party of the seventies. The Greenbackers were in favor of keeping the paper money, called the Greenbacks, in use. This paper money had been issued by the United States during the Civil War, and when the government proposed to pay off these notes with coin, many opposed it. They thought this would make prices still lower. In the nineties, the Populist Party replaced the Greenback Party. The Populists felt that the free coinage of silver into money would bring prosperity.

Albert B. Cummins

James Baird Weaver of Iowa was a prominent leader of both the Greenback and Populist parties. In 1880 he was the candidate of the Greenback Party for president, and in 1892 he was the candidate for president of the Populist Party. In this election he re-

ceived over a million votes, but Grover Cleveland was elected.

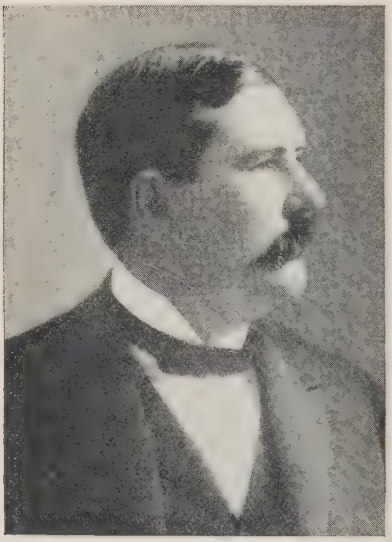
The last Republican governor in Iowa during this decade of the eighties was William Larrabee, who was elected in 1885 and again in 1887. In 1889 Horace Boies, a Democrat, was elected governor, and in 1891 he was reëlected. But when he ran for a third term in 1893, he was defeated by Frank D. Jackson, a Republican.

William B. Allison

During Jackson's term as governor hard times continued. In 1894 Kelly's army, a group of men out of work, reached Iowa on their way to Washington, D. C., from California. They marched from Council Bluffs to Des Moines where the people, in order to get rid of them, built flatboats, and sent the army down the Des Moines River to the Mississippi.

The Republicans have continued in power in Iowa since Jackson defeated Boies in 1893. Leslie M. Shaw

was governor during the exciting days of the Spanish-American War. Albert B. Cummins was elected governor three times, and then resigned to become United States senator. Only one other Iowa governor, John Hammill, has been elected to this office three times.



Jonathan P. Dolliver

During the first ten years of the new century two groups, the conservatives and progressives, grew up in the Republican Party and struggled for control. The conservatives wanted things left as they were. The progressives favored such changes in government as direct primary, popular election of United States senators, Federal income tax, tariff revision, and better regulation of railroads and corporations. The progressives stood for the "Iowa Idea." Briefly this meant that the tariff should be lowered, and that the farmer should be helped as well as the manufacturer.

Several Iowans have occupied important places in the national government. Both James Harlan and

Samuel J. Kirkwood served as Secretary of the Interior. W. W. Belknap and G. W. McCrary occupied the post of Secretary of War. Leslie M. Shaw was Secretary of the Treasury, and Frank Hatton, Postmaster-General. James Wilson served as Secretary of Agriculture under presidents McKinley, Roosevelt, and Taft. E. T. Meredith occupied the same position under President Wilson, and Henry C. Wallace under President Harding.

Samuel Freeman Miller was an Associate Justice of the United States Supreme Court. William B. Allison served as United States senator for thirty-six years, and in 1888 almost won the nomination for the presidency. Jonathan P. Dolliver, as United States senator, became known as Iowa's most noted orator.

Many Iowans in the House of Representatives have attained nation-wide fame. Robert G. Cousins, for example, electrified the whole country with his speech in 1898 about conditions in Cuba. William P. Hepburn became noted as an authority on railroad-rate legislation, and David B. Henderson was Speaker of the House for two terms. Indeed, the influence of Iowans in the affairs of the nation has been large.

SOME HELPFUL THINGS TO DO

1. Make a list of the governors of Iowa from 1846 to the present. You will find such a list in the *Iowa Official Register*.

2. Make a list of the United States senators from Iowa from 1846 to the present.

3. Make a list of the men who have represented your district in Congress.

4. Find out what you can about the Granger movement in your community.

CHAPTER XL

CHANGING CONDITIONS

THE twenty years following the Civil War form the middle period in the story of Iowa. This was a time of changing conditions. The pioneer days, about which you read in earlier chapters, were gone, and the prosperity of the new century had not yet begun.

During the war few people came to Iowa to live, but the soldiers had scarcely returned home when new settlers began to pour into Iowa again. In 1865 Iowa had a population of 754,732. Ten years later the population had increased to 1,350,544.

Most of the new settlers came from states to the east, but many also came from overseas. Settlement in northwestern Iowa was delayed in this period by grasshopper plagues. Year after year these insects appeared in such numbers that they destroyed the crops and ate everything in sight. Finally in the late seventies they disappeared as suddenly as they had come.

In the north-central counties of Iowa vast tracts of land partly under water delayed settlement of that

region for some time. These swamps were the homes of muskrats and millions of marsh birds. Later when these lands were drained they proved to be the most fertile of any in the state.

Farming was the principal occupation of the people

Courtesy of U. S. Department of Agriculture

Husking Corn from the Standing Stalks in Iowa

of Iowa in this middle period, but the farmers did not prosper. Mowing and reaping machines, wheeled plows and cultivators, seeding and planting machines, improved harrows, and horse-drawn hay rakes, which the farmers began to use in this period, made it possible to raise larger crops; but prices were low. Corn sold as low as ten or twelve cents a bushel, and wheat

as low as thirty-seven cents a bushel. Enough potatoes to last a family all winter could be bought for two or three dollars. Eggs sold for eight or nine, and sometimes for no more than five or six, cents a dozen. The trouble was that with so many new farms and the use of new machinery the farmers raised more than they could sell.

Courtesy of U. S. Department of Agriculture

A Corn Picker at Work in Iowa

Wages, too, were low. Men in town worked for a dollar a day. Rural-school teachers received from fifteen to twenty dollars a month. College graduates taught in high schools for thirty dollars a month or less. Board, though, was cheap. Two or three dollars a week would pay for both board and room.

In this period new fences replaced the rail fences of pioneer days. The osage orange was brought into

Iowa and miles of hedge fences were planted. Then the invention of barbed wire solved the problem of fencing for the farmer.

The use of barbed wire brought a change in farming. The open cattle ranges in western Iowa were cut up into farms. Cattle were then kept in pastures and fattened in feed lots. Grain growing had been the principal occupation of farmers, but the coming of chinch bugs in the late seventies ruined the wheat crops. This caused the owners of flour mills to suffer. Up to this time nearly every town had supported a flour mill, but soon many owners were forced to abandon their mills.

Many of the newcomers to Iowa in this period began to keep dairy cows instead of trying to raise wheat. The first creamery in Iowa was started at Spring Branch in 1872, and in 1876 Iowa butter won first prize at the Centennial Exposition in Philadelphia. Farmers also began to raise better cattle, hogs, and horses on their farms. At this time, too, farm papers or magazines were started in Iowa to tell the farmers how to get better results.

This was a period, too, when better houses replaced the homes of the pioneers. Pine logs from the forests in Wisconsin and Minnesota were rafted down the Mississippi River to Dubuque, Clinton, Davenport, Muscatine, Burlington, Fort Madison, and Keokuk.

Here these logs were sawed into lumber and shipped by rail throughout Iowa. The log schoolhouses of pioneer days were also replaced by frame buildings, some of which are still in use.

Most of the homes in Iowa during the middle period were plainly furnished. The kitchen of the farm home was often used as living room, dining room, and bathroom, as well as a place to prepare the meals. Some homes had feather beds, but ticks filled with straw or corn husks were more common. There were few pictures on the walls, and seldom did a home have more than one rocking-chair. Sewing machines and washing machines run by hand were used, and oil lamps had replaced the candles of pioneer days. Most of the houses had mosquito netting or wire screens to keep out the flies.

Those who were wealthy had larger houses and more furniture in their homes. In the towns the houses were generally better furnished than in the country, and in some places were lighted with gas. Wax flowers in a glass case were thought to be very elegant, and a plush album could also usually be seen on the center table in the parlor. The organ was the favorite musical instrument, although here and there a piano might be found.

During this middle period factories were established in Iowa. Iron works and lumber mills were

Photo by Kent

An Iowa Farm

started in the cities along the Mississippi River. George Douglas, assisted by John Stuart, brought the process of making oatmeal to Cedar Rapids and began to make a brand of oatmeal which is used to-day throughout the world. Packing plants, too, were started at Sioux City, Ottumwa, and Cedar Rapids.

The clothes worn by men and women in those days look queer to us now. Women wore long dresses with waists that buttoned up to their chins. Men wore store clothes, boots, and paper collars when they dressed up for special occasions. Dresses for girls were very plain, and boys often wore suits made from cast-off garments of their elders.

In those days the little folks went to school in the spring and autumn, and the older boys and girls in the winter months. At recess and during the noon hour the smaller children played "drop-the-handkerchief," while the older children played "blackman," "dare-base," or "pom-pom-pull-away." Fist fights among the boys were not uncommon. On winter evenings singing schools and spelling schools were popular with the young folks.

Girls in those days learned to sew and to cook and to help with all the household work. Boys, by the time they were nine or ten years old, had to help with the work in the field and with the chores. But even with all the work they had to do, boys and girls still found

some time for play. With a gun on his shoulder and a dog by his side a boy could still find plenty of quail and prairie chickens in the stubble fields and along the hedges. In the spring and again in the fall many wild ducks and geese could be found on the ponds and streams. In the summer there were berries in the thickets, and wild cherries, plums, and grapes in the timber. Boys and girls in the middle period spent happy hours in the world of out-of-doors.

On rainy days there were yellow-backed novels to be read in haymows or attics. Teachers and parents frowned upon these books filled with hair-breadth escapes and thrilling adventures, and so boys had to read them in secret.

Fourth of July celebrations and picnics were enjoyed by boys and girls in the middle period, but the coming of a circus was the greatest event of all. In those days many of the circus companies travelled along the wagon roads, and compared to the shows of to-day, were small indeed. But to the boys and girls of the middle period they seemed wonderful. Open-eyed they watched the bareback riders, the daring trapeze performers, the spangled acrobats, and the funny clowns. And for weeks after the circus moved on, all the acts were imitated by boys in sheds and barns before an admiring audience of little girls.

In the larger towns lecture courses brought such men

as Horace Greeley, Henry Ward Beecher, Ralph Waldo Emerson, and many other noted speakers to Iowa. In most of the cities throughout the state opera houses were built and noted players such as Joseph Jefferson, Helena Modjeska, Lillie Langtry, and Lawrence Barrett delighted Iowa playgoers. Church sociables and lodge suppers were very popular in those days. Baseball was probably the favorite sport for men and boys, and croquet for girls and women.

SOME HELPFUL THINGS TO DO

1. Find out the population of Iowa for 1860, 1870, 1880, and 1890.

2. Make a list of new farming machines used in Iowa during the years 1870-1890.

3. Write this sentence and fill in the blanks: The first creamery in Iowa was started at Spring Dale Ranch in 1872.

4. Find some photographs of men and women and boys and girls of the seventies and eighties.

5. Find all the information you can about the history of your community in this period.

CHAPTER XLI

THE NEW IOWA

ON January 17, 1884, the new state capitol at Des Moines was opened. This splendid building, finished in granite and marble and surmounted with a golden dome, replaced the ugly brick building with bare walls which had been the capitol during the middle period. In the years that followed the opening of the new capitol Iowa became the great state that it is to-day.

During the early years of this period many improvements were made in cities and towns throughout the state. Electric lights came into general use, and furnaces replaced stoves in many homes. Paving, waterworks, and sewer systems were installed even in the smaller cities and towns.

In the early years of this period the bicycle was brought into the state. The first bicycles had one high wheel in front and a low wheel behind. The rider sat astride the high wheel and if he hit a bump he took a painful spill. Soon the bicycle, called the *safety*, with two wheels of equal size, replaced the earlier type. Bicycle clubs were formed in nearly every town and city throughout the state. The bicycle was as popular then as automobiles are to-day.

Another device brought into Iowa in those years was the telephone. At first it was regarded as a plaything and by many as a nuisance. But in a short time every town had a telephone system, and farmers' lines began to cover the state with a network of wires. The telephone saved many weary miles of travel.

In 1898 war broke out between the United States and Spain over conditions in Cuba, and Iowa responded to the call for troops with a signal corps unit, a company of colored soldiers, two batteries of artillery, and four regiments of infantry. These regiments were numbered the Forty-ninth, Fiftieth, Fifty-first, and Fifty-second, the numbering beginning where it had left off at the close of the Civil War. The signal corps unit and the Forty-ninth Iowa reached Cuba, and the Fifty-first regiment was sent to the far-off Philippines. The Fiftieth Iowa was detained at Camp Cuba Libre at Jacksonville, Florida, and the Fifty-second at Chickamauga Park, Georgia, until the war was over.

In the days following the Spanish-American War the first automobiles were brought to Iowa. One of these was a locomobile run by steam. It was built like a buggy with a high dashboard. Another was a Haynes gasoline car. At the district fair held in Linn County in 1899 these two cars were centers of attraction. Whenever their owners took these horseless carriages out on the roads people stopped their work to watch

them pass. Farmers found it hard to keep their horses from running away if they met one of the machines. Many cursed the new fangled vehicles and declared they would have laws passed to keep them off the roads. Little did the people of that day dream that thirty years later there would be one automobile for every three people in the state.

A few years later, in 1904, a start was made toward better roads in Iowa. In that year a split-log road drag was brought into the state. It proved to be just what was needed to smooth the surface of dirt roads. Since that time steady progress has been made in securing good roads for Iowa. Many miles of paved and gravelled roads have been built. In a few years paved roads will extend north and south and east and west across each county in Iowa, and the less important roads will be gravelled.

During the years following the opening of the new capitol in 1884, Iowa has developed into a great and wealthy agricultural state. The new Iowa leads the world in the production of corn, oats, hay, poultry, hogs, and horses. In 1925 the value of farm crops, live stock, poultry, and dairy products in Iowa was more than $900,000,000.

The farmer in Iowa to-day uses many labor-saving machines to do his work, and his wife has many modern conveniences in the home. Modern farm buildings and

fine farm houses may be seen in every county. Fertile acres, a good climate, and the use of modern machinery have enabled the Iowa farmer to raise huge crops.

Iowa also produces a large variety of fruits and vegetables. Strawberry crops in Iowa are heavy, and the sandy loam of the bottom land near Muscatine is famous for its melons and sweet potatoes. Cabbages, tomatoes, onions, cucumbers, and asparagus are grown in great quantities throughout the state. The nurseries and seed gardens of Shenandoah are far famed. In 1925 the fruit and vegetable crops in Iowa were each worth more than $2,000,000.

The new Iowa is noted not only for its splendid farms, but also for its factories. These are located in more than 600 towns and cities throughout the state. From small beginnings during the middle period the number of factories in Iowa has increased to nearly 5000. The total value of their products in 1925 was more than $690,000,000.

The most important manufacturing industry in Iowa is that of meat packing. Large plants are located at Sioux City, Cedar Rapids, Des Moines, Ottumwa, Mason City, Waterloo, and Dubuque. Next in importance is the manufacture of cereal products. The largest cereal mill in the world for the manufacture of oatmeal, puffed wheat, puffed rice, and other grain products is located at Cedar Rapids.

Courtesy of the Quaker Oats Company. Photo by William Baldridge

The Quaker Oats Plant at Cedar Rapids

Cement plants in Des Moines and Mason City furnish much of the cement used in the making of hard surfaced roads. Large sash and door factories are located at Dubuque and Muscatine. Iron works at Keokuk, Burlington, Dubuque, and Bettendorf specialize in the making of steel and iron products. Large factories at Waterloo and Charles City make farm machinery. Two thirds of all the washing machines in the world are made in Iowa, with Newton as a center of this industry. Fountain pens are made at Fort Madison, and calendars at Iowa City and Red Oak. Throughout the state more than sixty plants manufacture clay products such as brick and tile. Muscatine is a noted center for the making of pearl buttons. More than three hundred coal mines are located in central and southern Iowa. This list, which includes only a part of the industries in Iowa, shows how important manufacturing has become in the state.

Along with the increase of wealth has come more time for rest and play. A few years ago people in Iowa began to realize that most of the beauty spots in the state were owned by private individuals. In 1919 the State Board of Conservation was created to secure as many of these spots as possible for state parks where people could go for rest and where wild animals and birds would be unmolested.

The first region to be acquired was the Backbone

Courtesy of the Mississippi River Power Company

Mississippi River Dam and Power Plant at Keokuk

Park in Delaware County. Since that time a splendid system of parks has been established. To-day there are thirty-nine state parks, and eventually there will be a park in each county of Iowa. Included in the list of parks are several lakes where Iowans may enjoy fishing, boating, swimming, and water sports.

Photo by Kent

A Beauty Spot in Iowa

The schools in Iowa have kept pace with the progress made in farming and industry during this period. From a small beginning the State University at Iowa City, the State College of Agriculture and Mechanic Arts at Ames, and the State Teachers College at Cedar Falls have grown until to-day they are among

the finest in the nation. The state maintains a school for the blind at Vinton and a school for the deaf at Council Bluffs. Besides the state institutions there are many excellent colleges in Iowa supported privately or by churches.

In many parts of Iowa the one-room country

Photo by Kent

The State University of Iowa at Iowa City

schools of the middle period have been replaced by large consolidated schools. There are nearly 400 consolidated schools in Iowa located in ninety of the ninety-nine counties. They are used not only as schools but as community centers for plays, social gatherings, moving pictures, and lectures. Altogether there are almost 12,000 schools in Iowa.

During this later period a number of Iowans have written books which make the story of Iowa and its resources known to the world. Samuel Calvin of the State University told the interesting story revealed

Courtesy of the Iowa State College

Central Building, Iowa State College, Ames

by the rocks. L. H. Pammel of Iowa State College and Thomas H. Macbride of the State University have written about Iowa plants. Herbert Quick used Iowa materials for his three books *Vandemark's Folly*, *The Hawkeye*, and *The Invisible Woman*. Hamlin

Garland, claimed both by Wisconsin and Iowa, has left charming pictures of the Iowa of yesterday in his *Boy Life on the Prairie* and *A Son of the Middle Border*. William Salter, B. F. Gue, Johnson Brigham, and

Courtesy of Iowa State Teachers College

Main Entrance to Campus, Iowa State Teachers College, Cedar Falls

Cyrenus Cole have written well-known histories of Iowa for adults; while Henry and Edwin L. Sabin, C. R. Aurner, and T. P. Christensen have written history stories for children.

George Meason Whicher, Arthur Davison Ficke,

and Edwin Ford Piper have won fame for their poetry. S. H. M. Byers, Alice French (Octave Thanet), Emerson Hough, Irving B. Richman, Ellis Parker Butler, Vilhjalmur Stefansson, Susan Glaspell, James Norman Hall, Ruth Suckow, and John T. Frederick have become noted as Iowa writers. Indeed, the list of Iowa writers is a long one, and many names might be added to this group.

Iowans have done much to preserve the history of the state. At Des Moines Charles Aldrich and later Edgar R. Harlan built up the large collection of the Historical, Memorial and Art Department. This collection includes newspapers, books, manuscripts, papers from the state offices, pictures, and relics. The Department publishes a magazine called the *Annals of Iowa.* Every boy and girl who goes to Des Moines should pay a visit to the Historical Building.

The State Historical Society of Iowa was established by law at Iowa City in 1857. From 1863 to 1874 the Society published a quarterly magazine of Iowa history known as the *Annals of Iowa;* from 1885 to 1902 the *Iowa Historical Record;* and from 1902 to date *The Iowa Journal of History and Politics.* Since 1920 the Society has also published a monthly magazine, *The Palimpsest.* This magazine contains short stories of Iowa history. Under the direction of Benj. F. Shambaugh, Superintendent of the Society, writers have

prepared books on many aspects of Iowa history. Indeed, the books and other publications of the Society in themselves form a library of Iowa history.

Boys and girls who live in Iowa to-day have a right to feel proud of their state. Iowa is a land of opportunity.

SOME HELPFUL THINGS TO DO

1. Copy the following and place the correct number in the parentheses before the city where the college or university is located.

(1) State University of Iowa	( ) Ames
(2) State Teachers College	( ) Des Moines
(3) Iowa State College	( ) Iowa City
(4) Drake University	( ) Sioux City
(5) Coe College	( ) Mount Vernon
(6) Morningside College	( ) Dubuque
(7) Cornell College	( ) Cedar Rapids
(8) Parsons College	( ) Grinnell
(9) Columbia College	( ) Cedar Falls
(10) Grinnell College	( ) Fairfield

2. Make a list of ten Iowa writers and one book written by each.

3. Make a list of the leading products of your county.

CHAPTER XLII

A CHRISTMAS IN FRANCE

IN the summer of 1914 a great war began in Europe. On one side were Austria, Germany, Bulgaria, and Turkey, countries in the central part of Europe. Against them were Russia, Serbia, France, Belgium, Great Britain, Italy, Rumania, and Portugal.

As the war went on, Germany tried to destroy all the commerce of Great Britain, so the people could not get food. The German submarines—boats which can run under the surface of the water—were sent out to sink ships going to England. The United States told the Germans that they must not sink American ships; but sometimes they did, and a number of Americans were killed.

Finally President Woodrow Wilson asked Congress to declare that the United States was at war with Germany. This was done on the sixth of April, 1917. Of course there was great excitement everywhere. People knew that many young men would be sent across the Atlantic Ocean to help fight the German army.

Soon after the war with Germany began, the United States government decided to send a division of National Guard troops to Europe. This was called the

Forty-second Division, but it soon came to be known as the Rainbow Division, because it contained regiments from many parts of the country.

At this time the three National Guard regiments of Iowa had just returned to their homes from the Mexican Border, where they had been doing guard duty. They had not been home long, however, before they received orders to assemble at Des Moines.

The Third Iowa Regiment had been chosen to represent the State in the Rainbow Division. As there were not enough men in this regiment, several hundred were taken from the First and Second Regiments to give the Third Iowa a war strength of 3600 men. In August, 1917, the Third Iowa was made a part of the United States army. It was then called the 168th United States Infantry.

The 168th Infantry joined the others which belonged to the Rainbow Division at Camp Mills in September. They did not stay there long. The Rainbow Division was one of the first sent to France. On December 9, 1917, the men of the 168th Infantry arrived at the port of Le Havre, France. The weather was cold and rainy. Three days later the Iowa boys were sent to a little French village called Rimaucourt. How strange everything seemed to the men from Iowa. They could not understand the people, for everyone in the village spoke French.

The soldiers had to live in barns and attics or anywhere they could find shelter from the cold. There were tiny stoves in some of the rooms, but there was not much wood, so the men were often cold. They even had to eat their meals outdoors. The French people,

From Taber's "The Story of the 168th Infantry"

Iowa "Rainbow" Troops Marching through Rimaucourt, France, December, 1917

however, were kind to the soldiers who had come so far to help them, and the men were cheerful.

But Christmas was coming. The soldiers thought of their homes back in Iowa. They could not go back to see the Christmas trees or to get their presents. They

were cold and sometimes hungry. What were they to do? They talked it over among themselves and decided that it would be great fun to have a Christmas tree for the little French children in the village.

You see the fathers of most of these children had been fighting since 1914. Many of them had been killed. Food was very high and they did not have any money to buy toys or candy. The Iowa soldiers planned to surprise these little French children. They invited them all to a celebration on Christmas Eve.

How the men worked! They asked the *curé*, or priest, in the village if they might have the program in the little stone church. They were afraid the German aviators might see the lights on the tree and drop bombs on them if they had it out-of-doors. The priest was very glad to let them use the church.

Then they had to have a tree. They went to the lady who owned a beautiful home or chateau near Rimaucourt and asked if she would give them a tree from her park. She said they might have one.

Of course a Christmas tree must have lights. So the men of the Signal Corps, who take care of such things as lights, radios, and telegraph wires for the army, fixed the lights. They put colored bulbs all over the tree.

But a Christmas tree needs something besides lights. There should be presents. There were not many toys

in Rimaucourt and not much candy. But Chaplain Winfred T. Robb, after much searching, found both toys and candy. There had to be a lot, too, for there were two hundred children in Rimaucourt and as many more were expected from near-by villages.

Christmas Eve came. More than four hundred French children crowded into the little church. There was the tall tree ablaze with lights. The band played. How excited the children were. They were almost afraid of the tall American soldiers who could not talk to them in French. But up in front were two Santa Clauses. The children were told to go up to them and get their presents. They were very polite and said *merci*, which was the French for "thank you."

The old priest repeated a prayer and tried to thank the American soldiers in English for being so kind to the French children. Then the band played the "Star Spangled Banner" and the children started for home, laughing and tooting their new horns. In the streets the snow was falling softly.

The next day was Christmas. The soldiers were disappointed because the mail did not reach Rimaucourt. Most of all they wanted to hear how their people were back home in Iowa. It was clear and cold. One thing pleased them. There were turkeys for dinner, with English walnuts, apples, and figs, besides the things they usually had.

Perhaps you would like to know what happened to the men of the 168th Infantry after this Christmas celebration. For a while they were kept in training camps. Then in February, 1918, they were taken to the front and put in charge of some trenches. These trenches were deep ditches which helped protect the men from the German shells and bullets. Beyond them were others in which were German soldiers. Between the two lines were fences and networks of barbed wire so the men could not cross to capture the enemy trenches.

For months the men of the 168th Infantry fought the men of the German army. Many of the Iowa boys were killed. Many others were wounded and sick. Some of them were sent home. And then on the eleventh of November, 1918, which you know as Armistice Day, the day agreed upon with the Germans, the fighting stopped. After that the Iowa soldiers did not have to live in the muddy trenches or see their friends killed by the shells.

They hoped that they would be sent home to Iowa very soon, but the war was not yet over. The American army was sent into Germany. They were to stay there until the terms of peace could be decided. There was no fighting, but again the men of the 168th Infantry had to make long marches in the cold. Their shoes wore out, and the new supply did not reach

them until they were nearly at the end of their march. The Iowa regiment, however, was soon settled for the winter in a number of German villages along the Rhine

Courtesy of John H. Taber

Final Parade of the 168th Infantry at Des Moines

River. There they spent their second Christmas away from Iowa.

They stayed here until April, 1919. Then they were sent to Brest, France, where they boarded a great steamship, the *Leviathan*, which carried nearly 12,000 soldiers. Soon they were back in New York,

and on May 14th, the 168th Infantry reached Des Moines. The day was clear and warm as the men in full equipment marched through the streets to the capitol grounds.

The old Third Iowa had returned, but not all the men came back. More than half of the men who had left Des Moines in the spring of 1917 had been killed in battle, died of disease, or been so badly wounded that they were sent to the hospitals. Many things had happened to the regiment since the Christmas Eve at Rimaucourt in 1917.

The men in this regiment were not the only ones from Iowa in the World War. More than 113,000 Iowa men served in the United States army, navy, and marine corps. One of the first American soldiers killed in battle was Merle Hay of Glidden, Iowa. During the period of the war more than two thousand soldiers and sailors from Iowa were killed in battle or died from disease.

Near Des Moines the War Department established Camp Dodge, named for General Grenville M. Dodge. Here thousands of men from many states were trained for war service overseas. These soldiers lived in large unpainted frame buildings, called barracks. Not far away was Fort Des Moines, which had been established in 1901. This was first used for a training camp, but was soon used as an army hospital.

SOME HELPFUL THINGS TO DO

1. Locate Rimaucourt on a map of France.

2. Write out this sentence filling in the blank spaces: The 168th United States Infantry reached France on Dec. 9th, 1917, and returned to Des Moines on May 14th, 1919.

3. Find out what part men from your community took in the World War.

4. Describe the Christmas celebration at Rimaucourt.

CHAPTER XLIII

HERBERT HOOVER—AN IOWA BOY WHO BECAME PRESIDENT

WE have read how men from Iowa and from the other states went to Europe in 1917 and 1918 to fight in the World War. But a war requires more than men and guns. A soldier cannot fight well if he does not have plenty of good food. The people at home, too, must have enough to eat or the children will not grow up to be strong men and women.

In the World War food was very important, indeed. There were millions of men in the armies to be fed and, of course, there were fewer people at home to raise crops and take care of the cattle and other animals used for food. So Iowa had a very important part in winning the war by furnishing food as well as by sending soldiers to fight.

It happened that a man from Iowa had a great deal to do with the food supply in Europe and America. This was Herbert Clark Hoover, who was born at the little town of West Branch, Iowa, on August 10, 1874. Perhaps you may be interested to know a little about his life before the war. His father was the village blacksmith at West Branch and the family lived in a

little two-room house near the father's shop. Both the father and mother belonged to the Society of Friends or Quakers and the mother often talked at the meetings.

During the ten years Herbert Hoover lived in Iowa,

Photo by the Newberg Studio

The Birthplace of Herbert Hoover

he spent his time much as the other boys in the community did. Of course he went to school. He also went with his family to the quiet Quaker meetings. Then he did chores around home or on his uncle's farm.

But Herbert had time for sports, too. He went fishing with the other boys of his age, and in the

winter he caught rabbits in "figure four" traps. When there was snow on the ground, the children coasted down a long hill on homemade sleds. In the summer the boys went swimming in a near-by creek. Herbert also liked to walk along the streams and railroad tracks where he picked up bright colored stones and agates.

When Herbert was six years old his father died and four years later the mother also died, leaving Herbert, an older brother, and a younger sister to be cared for by relatives. About a year later Herbert was sent to an uncle who lived in Oregon. As the boy grew older he decided that he would like to be a mining engineer. He had very little money but he worked his way through Leland Stanford Jr. University in California. After he graduated, he worked for a time as a laborer in a mine; but soon became an assistant in the office of a noted mining engineer.

In 1897, when Hoover was twenty-three years old, he was asked to go to Australia to take charge of some large mines. The owners offered the young engineer $7500 a year. From Australia he went to China, where, in 1900, he saw war for the first time. A group of Chinese, called Boxers, tried to kill or drive out all the white people in China. Mr. and Mrs. Hoover were among the white people surrounded by the Boxers in the Chinese city of Pekin, but European and American soldiers came to their rescue.

food as possible and also to save wheat flour, sugar, and meat, because these foods could easily be shipped to the army in Europe. Iowa farmers, of course, furnished a great deal of food for our own soldiers and for the people of Europe. The women had a hard time trying to make good bread out of corn, rice, potato, or rye flour instead of the fine wheat flour. It was hard to cook without plenty of sugar, too, and meals without meat did not quite satisfy the family.

The fighting ended in November, 1918, but Mr. Hoover's war work was not quite finished. Many of the people of Europe were in need, and again Mr. Hoover took charge of collecting and furnishing food to the people of Europe, this time to German and Austrian children as well as to those of France and Belgium.

In March, 1921, Mr. Hoover became Secretary of Commerce at Washington. Here his knowledge of other countries both in Europe and Asia proved useful in securing markets for American goods. He remained in this office nearly eight years.

In 1927, during the spring and summer, there was a great flood in the Mississippi Valley. Rains all over the central part of the United States caused the Mississippi River to overflow its banks for many miles. Thousands of people were driven from their homes and were living in camps. They needed food, shelter,

clothing, and medicines. President Coolidge asked Secretary Hoover to help take care of these people.

Photo by Kent

Herbert Hoover with Mrs. Hoover and President W. A. Jessup, of the State University of Iowa, on the Steps of the Old Stone Capitol at Iowa City

In June, 1928, the Republican Party chose Herbert Hoover as its candidate for President of the United

States. Later in the summer Mr. Hoover visited the little town of West Branch where he had lived as a small boy. Here he spoke to many thousands of people. On his way from West Branch to Cedar Rapids, Mr. Hoover stopped at Iowa City to visit the Old Stone Capitol.

In November, 1928, Herbert Hoover was elected President of the United States. He is not only the first man born in Iowa, but also the first man born west of the Mississippi River, to hold that position.

SOME HELPFUL THINGS TO DO

1. Locate West Branch on a map of Iowa.

2. Write out two reasons why wheat flour was better than corn meal for use in the army.

3. Make a "figure four" trap like that used by Herbert Hoover.

4. Write the correct words in the following sentences: _____ was President of the United States during the World War.

In 1917, Herbert Hoover was appointed _____.

INDEX AND PRONOUNCING VOCABULARY

The marks used to indicate pronunciation are those of Webster's New International Dictionary.

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